

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIX.

## Who's Who and What's What

Dr. E. D. Solomon is one of the speakers at the Southwest Louisiana Assembly at Dry Creek.

Dr. and Mrs. W. T. Lowrey are spending a while in the home of their son-in-law and daughter, Dr. Jno. H. Buchanan in Birmingham.

Miss Mildred Margaret Sullivan, daughter of Rev. and Mrs. Z. T. Sullivan of Cheneyville, La., was married to Mr. F. H. Lee, Jr., recently.

It is said that when Mr. Jno. D. Rockefeller joined the church as a little boy, one of the deacons criticized the pastor for taking in young people who could not support the church financially. Mr. Rockefeller's gifts are supposed to have reached a billion dollars.

Glad to get a glimpse of Scotchie McCall last week who came to Jackson for a great service on Sunday afternoon at the Istrione Theater in which he assisted in inaugurating a laymen's service some ten years ago, which continues its weekly ministration at high tide.

Automobiles and Bibles are the world's best sellers. But a car bought twenty years ago is said to have been found just after the death of the owner. It was in his garage and had never been run except from the salesroom to the garage. What about that Bible of yours?

Dr. D. M. Gardner has been pastor of First Church, St. Petersburg, for eight years. In this time a total of \$214,874.83 has been given for all purposes, of which \$27,481.90 went to missions. The church debt has been greatly reduced. There have been 1,185 additions to the church, 450 of them by baptism.

Those familiar with ancient history will recall that the seeds of the downfall of the great Roman Empire were sown when the government began to dole out relief indiscriminately and in a wholesale manner to the citizens. It undermined the character of those who depended upon the nation's bounty and sapped the strength of the Empire.—Word and Way.

At New Zion church, Copiah County, Rev. W. A. Green of Waynesboro assisted Pastor O. C. Chance in a great meeting for five days. There were great messages, a great revival which is showing results. The pastor led the singing assisted by excellent helpers in the church. There were special songs also by Miss Jane Strickland, a visitor.

Dr. W. W. Gaines of Atlanta, Ga., says: "The disappointed liquor people are constantly saying that it was the alliance of the preachers and bootleggers that beat them at the election on June 8th last. This is an old gag of theirs. They know that it is not true, and that nobody believes them. They just say it because it sounds 'smart,' and because they want to be offensive. The statement is malicious and contemptible."

Paul says of the temporary rejection of the Jews and of their final inclusion in the kingdom of God: "If the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?" This is brought to mind by the marvelous way the Lord is using some Jews today as Christian evangelists. Let us pray that there may be more of them.

Jackson, Miss., August 19, 1937

NEW SERIES  
VOLUME XXXIX. No. 38

Dr. J. M. Shelburne, pastor of First Church, Danville, Va., has been appointed associate judge of the Juvenile and Domestic Relations Court of that city.

Dr. R. T. Bryan, for more than half a century missionary in China, will retire, living at 1837 Lankershire Blvd., Hollywood, California. That's good mission territory.

Democratic clubs for negroes about which we read in the newspapers is rather a novel thing. But they have them in Memphis. Must be getting ready to admit them to the ballot box when they are needed. There is to be a prohibition referendum vote in Tennessee Sept. 23.

Pastor T. M. Fleming is back at Fifteenth Avenue, Meridian, after some good meetings. One of these was at Buckatunna. There were good crowds and a good meeting. At Abbeville, S. C. his old home town, he assisted in a meeting in which 24 were added to the church.

Pastor O. C. Chance by request of the church preached in the meeting in Sardis church, Copiah County. Miss Mildred Thetford of Union church led the singing. She is a consecrated Christian and rendered excellent service. There was a great spiritual uplift. There were five admissions, four of them by baptism.

Rev. S. A. Williams helped Pastor J. F. Sullivan in a helpful meeting at Hebron church, Yazoo County, last week. This is a large country church and was truly edified. Brother Williams preached Sunday morning and evening at Hamburg to good congregations. For a while he was laid up for physical repairs, but is now in good condition for service, as pastor or supply. He is highly esteemed by all who know him. Address him Route 5, Jackson, Miss.

One argument used by the wets to secure repeal of the prohibition law was that this law was destroying respect for all law because it was being constantly violated. And then the federal government turns around and issues license to men in every dry state in the union to violate the laws of that state. If there ever was a manifest evidence of hypocrisy this is it. What could destroy respect for law more completely than licensing a man to violate the law?

Rev. M. C. Waldrop, student in Mississippi College, held a meeing in Pine Valley, Jasper County, where there is no church organized, but one needed. The people are interested, have a Sunday school and prayer meeting every week, and preaching when they can. The house was full every night except once when they got a good rain that they prayed for that day. There were 4,628 chapters in the Bible read, one lady reading it through. Enough cotton and chickens were pledged to pay for painting and ceiling the building.

Unionism is the proposal of bribery. It asks men and women to sell their consciences for the worldly benefit of peace with others, obtained by compromising some of the most valuable truths in the word of God. Baptists are called upon to compromise the ordinances, the form of New Testament church government, the doctrine of regeneration, the doctrine of a just Judgment enforcing divine authority, the divine inspiration of the Bible, and a number of other vital truths. Baptists are called upon to give up and sacrifice the Bible doctrine of repentance and the keeping power of God's grace. To give up these things is to vacate conscientious convictions.—Baptist Standard.

Dr. Selsus E. Tull paid the Record office a brief call last week. He is now making his home in Hazlehurst and has engagements for evangelistic meetings until November.

That the price of cotton has gone down and the price of everything we eat has gone up, ought to teach our Mississippi farmers a few things about what to raise. We look at butter at forty cents a pound, potatoes at \$2.50 plus a bushel and bacon so high that the odor of it is like incense and wish our people on the farms were getting the benefit of these prices.

Rev. Eli Callahan of Bogalusa, La., brought great messages in the meeting at Unity church, Jefferson County, and his wife led the singing helpfully. They make a great team. Attendance grew to the end, the membership revived, and three were baptized, many under conviction. In connection with the meeting Miss Herrington of Terry taught "Building a Standard Sunday School" in the S. S. course and nine took the examination.

The third week in July the writer experienced a very happy week in a revival with Rev. L. P. Petty, pastor of the Beulah church at Brownsville. The people of the community are among the finest to be found in Mississippi and received us cordially in their homes. We had only one addition, but according to the personal testimony of many, there was a genuine revival in the hearts of the members. May God bless brother Petty and his work there.—E. R. Pinson.

With more than 85 per cent of its dormitory space reserved by check for next session Blue Mountain College anticipates a capacity enrollment this fall according to an announcement by President Lawrence T. Lowrey today. Girls will come from such widely divergent points as New York, Maryland, Colorado, Georgia, Illinois, Oklahoma, Virginia, California, Florida, China, and Costa Rica. Most of the counties in Mississippi will be represented in the student body.

I began a meeting with Pastor W. T. Darling at Longview, Pontotoc County, Sunday, August 8th, and closed with a great service Friday night. The country was dry and crops were injuring for want of rain. The pastor had special prayer for rain. Two fine rains came before the meeting closed. The rains happened to come at the evening service hour almost raining us out. But no one had any complaint to make. There were 13 professions of faith in the last service. Large crowds were in attendance at all the services except when it rained. The people love their pastor and the pastor cares for his flock. We had a great week together. Total additions eighteen, sixteen of them were by baptism.—B. B. Hilburn.

The writer spent a glorious week in a revival with the people at Ebenezer. Preceding the revival, Mrs. M. H. Roberts led in the taking of a census which enabled us to reach some who were not Christians, also some Baptists with their membership elsewhere. Brother C. Z. Holland preached for us on Monday night of the meeting. His message was much enjoyed by all present. Many in the community testified that it was one of the best revivals they had experienced in several years. We had large crowds present most of the time. Much interest was shown by people of other denominations who cooperated with us very heartily. We had 12 additions, seven by letter and five by baptism.—E. R. Pinson, Pastor.

Thursday, August 19, 1937

## Sparks and Splinters

More than one-third of Southern Baptist debts have been paid in the last four years.—J. E. Dillard.

Mrs. T. A. Patterson of Weir wishes to know at what date the life of Rev. Joel Wilson appeared in The Baptist Record.

Eleven were added to the Hays Creek Baptist Church, five miles east of Winona, in a meeting last week, with Judson Chastain of Lexington assisting Pastor N. G. Hickman. Ten of the eleven came as candidates for baptism.

A week's meeting was held recently in the Oak Grove Baptist Church, in DeSoto County, with a gracious revival of spiritual fires among all who attended. Pastor W. W. Grafton was assisted by his predecessor at Coldwater, Judson Chastain.

A week's meeting is being held in the Antioch Baptist Church in Holmes County. This church recently called Dr. Judson Chastain of Lexington as pastor. During the meeting the pastor is talking about the Baptist Record, believing brother Goodrich, who says that if you ask the people, they will subscribe to "their paper."

Brother W. H. Bagwell writes that Bluff Springs church, Choctaw County, closed their meeting August 6 with eight additions, six by baptism. Pastor C. S. Mullins preached. A splendid meeting in every way with much good done. The following Sunday there was a great increase in Sunday school attendance. The offering for the week was \$42.70.

Pastor R. B. Patterson has resigned at Calhoun City and accepted the call to First Church of Okolona. We heartily congratulate Okolona, and join Calhoun City in regrets over their loss.

In preparatory conferences held in and near Blytheville, Ark., by Dr. R. Q. Leavell in preparation for a county-wide evangelistic campaign, fifty conversions were reported.

Pastor D. W. Moulder conducted two meetings in one week; one at his home church, Lorena, where brother G. O. Parker preached, and at Liberty where brother Bennie Hilburn preached. At Lorena there were large crowds, a genuine revival and seventeen additions to the church, eleven of them by baptism. At Liberty there were overflow crowds, a spiritual revival and 20 additions, ten by baptism.

Just closed our revival at Calvary Church in Perry County. From testimonies of the people it was one of the best meetings the little church has ever had. Better cooperation from the entire membership. Five accessions by baptism, one by letter. The pastor did the preaching. We are this week in our meeting at Pleasant Hill in Greene County with brother Gaston Mooney of Sanford doing the preaching. Pray for us.—Luther K. Turner, Pastor.

The Executive Committee of the Southern Baptist Convention reports total receipts to the Southwide causes for July were \$114,142.00. Of this \$78,611.70 came through the Cooperative Program; \$19,681.44 designated and \$15,848.86 through the Hundred Thousand Club. These figures bring the total for seven months of this year to \$1,097,817.71. Mississippi sent in for July a total of \$2,633.53; of which \$1,786.44 was through the Cooperative Program, \$189.48 designated and \$657.61 through the Hundred Thousand Club.

Pastor Alton B. Pierce of West Laurel Church has been in seven revival meetings, five in Jones County, namely, Harmony, Antioch, Friendship, Sharon and Bethlehem; one at Bude, Franklin County, and the other at Spring Creek in Neshoba County. There were in all 161 additions to the churches, 120 by baptism. The smallest number in any church was 16, the largest 33. Each church seemed to be really revived and determined to go forward. At West Laurel the Lord continues to add his blessing, attendance good and two baptized last Sunday.

Traffic deaths in the country this year for the first five months were 17 per cent above the same period last year. John Barleycorn has a big club.

In the first six months of this year Mississippi farmers received for their products \$23,173,000 more than they did for the same period in 1936. Better give the Lord what's coming to Him or the price of cotton will hit the bottom.

There are said to be 900,000 (nearly a million) federal employees, from the president and congressmen on down, who are exempt from paying income tax on their salaries. Here's a good sized hole to "plug."

The Biblical Recorder says that the country churches in North Carolina are gaining in power and influence; large congregations; better singing; better preaching and better teaching in the Sunday schools. They have better roads, better houses of worship; better educational facilities.

Mr. Jack Perkins, business manager of Clarke College, announces that the college at Newton will open Sept. 7. The prospect is for a fifteen per cent increase over the student enrollment of last year. Mr. W. L. McMullans, a former business man and school man of Newton, is president.

In the eight years of Dr. G. P. White's pastorate at Hazlehurst there have been 293 additions to the church, 91 by baptism. The present membership is 544. Total contributions \$107,322.76, of which \$13,073.70 went to missions. These have been the years of the "depression." The pastor has helped in 23 meetings in other churches in which 487 were added to the churches.

From The Baptist Record of Iowa we learn that a few months ago representatives of Episcopalians, Baptist, Congregationalists, Disciples, Methodists and Presbyterians met in Salt Lake City and organized the "Inter-Mountain Conference of Evangelical Churches." A Presbyterian was made president, a Baptist vice-president, an Episcopalian secretary. "Its purpose is to secure the advantages of a united front in this area of peculiar difficulties."

I was with Pastor H. M. Collins in his revival at Toxish, Pontotoc County, the week of August 1st. The last service was held Friday night. The Lord's blessings were many. All of us were helped. Toxish church is 102 years old and only 14 pastors have served the church during that time. Some of the Lord's chosen ones and most effective personal workers are in this old church. The pastor is one of the most spiritual and devout men it has been my privilege to work with. Good crowds were in attendance at all the services. There were 19 additions; most of them were by experience of grace.—B. B. Hilburn.

It was the writer's privilege to be associated with Pastor W. S. Landrum in a revival meeting in Clear Branch Baptist Church in Rankin County. A fine fellowship and spirit exist between pastor and church. They are doing a good work there and making progress in the Lord's work. Brother Landrum is very much devoted to his church work. The Lord gave us a good meeting. Several were added to the membership of the church. Many good people compose this church. The writer was entertained each night during the meeting in the home of brother and sister Joe M. Byrd and during the day in a number of other good homes.—B. E. Phillips.

Dr. Eli Callahan of Bogalusa helped Pastor O. C. Chance in a meeting in Unity Church in Jefferson County. This is a small church in a rural community, but there was a good attendance and the people were responsive. The visiting preacher has many friends here. The music was under the direction of Mrs. Callahan, formerly Miss Estelle Thetford of Union Church, an alumnus of Mississippi College and of the Baptist Bible Institute. She was well assisted by Mrs. E. L. Cockerham pianist, also hostess to the visitors. There were four professions of faith and a general awakening in the church. There were 40 or more who rededicated their lives to the Lord. Pastor Chance is doing a good work here.

The Scriptures connect a failure to appreciate the real character and ends of the Lord's Supper with spiritual loss and harm. We may depend on it that the Lord's Supper is not a mere token and expression of Christian fellowship. It is a solemn memorial celebration, in which the great fact on which our personal salvation depends is set forth before us in affecting symbols. It is an ordinance whose proper celebration brings us near to Christ. We may celebrate it properly only in the spirit of self-examination and of thorough consecration of ourselves to him whose body was broken and whose blood was shed for our sakes. We wonder if all our pastors in their practical religious teaching have given the observance of the Lord's Supper the high place which Christ intended it to occupy in the life of the Christian? —Watchman-Examiner.

We have received a copy of the new volume "Laughing and Loving with John Richard Sampey" by his daughter, Mrs. Elsie Sampey Duggar of University, Alabama. There is no apology on her part and none is needed for speaking in frank and affectionate appreciation of her father. She simply and briefly tells something of the story of his life and work. Some day it will be more fully told. But this volume will be welcomed and read by his many friends and former students with genuine relish. Dr. Sampey has lived a full and rather long life. He has touched the world in vital places and relations. He has taught over 6,000 young preachers, and has probably spent more years at it than any man living. His ministry has been manifold and helpful. He has visited most of our Southern Baptist mission fields. His soul is a missionary flame. The story is well told by his daughter. The book may be obtained from her for \$2.00.

Since January Rev. H. M. Kinlow has been pastor of Silver Springs church, Pike County, occupying the parsonage. Recently the pastor by request of the church preached in the revival meeting. Rev. O. B. Beverly, also a student at Mississippi College, led the singing most acceptably. Each morning and evening service was preceded by group prayer meetings of young and old people. Large crowds came from adjacent places and all were greatly revived. Other preachers present were W. F. Hutson, Carl Marsh and J. P. Fortenberry. Brother Beverly preached once, and the pastor brought special messages on Home Religion and to the young people. He faithfully teaches what the Bible says about sin. Brother M. F. Ellzey reports 24 additions to the church, 18 by baptism.

"Reporter" sends the good news of a great meeting at Mt. Olive church near Baldwin in which 39 were added to the church, 33 by baptism. Pastor G. B. Bosden of Booneville was assisted by Rev. Frank Ball Burress, reared in the community and known as "Little Frank," but for several years past living in Arkansas. He is a grandson of Rev. Luther Rice Burress who was pastor of this church for 40 years. People came from far and near, and the house was packed at night, additional seats being necessary. The neighboring school attended in a body the day services. Mr. A. J. Birchfield led the singing and Miss Carolyn Madison worked with the juniors.

Dr. O. P. Gilbert of The Christian Index several years ago raised the question of a denominational radio service by Southern Baptists. And recently revived the matter in a thoughtful editorial. We hope that this may receive serious consideration by our Baptist people. Other denominations seem to find it a fruitful field of service, and certainly our people have a message which the world needs. Catholics, Lutherans, Jews and others use the radio. To be sure there are individual Baptist preachers and churches which use the radio, but no concert of effort has been made in this line. The Index suggests that the Louisville Seminary be made responsible for such a program. But why not include the one in New Orleans and the one in Ft. Worth?

Thursday, August 19, 1937

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CHARLES E. B.

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The dark con toll of our heroic aries. On June 1, 1937, of Ogbomosho, Nigeria, complications. Miss Hopkins. She was sent out a missi or one who gave of unselfish and

On July 12, Secretary Green Miss Lucille Reagan was appointed orectress of our one of the best devoted misionaries.

Then, there Dr. Green saying leen Manley had doctors thought mail today bring of these mission convalescing slow a tragic time in We have left th in our Nigerian furlough, and the summer, four m seen that only t next year. In thi to restore Miss active list and Brother Patters several years be doing deputation.

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# Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE C. COLEMAN, Publicity Secretary

## THE SAD PLIGHT OF OUR AFRICAN MISSION

Charges E. Maddry

The dark continent has again taken heavy toll of our heroic little band of devoted missionaries. On June 28, 1937, Miss Frances Jones of Ogbomosho, died of yellow fever and other complications. Miss Jones was a graduate of Westhampton and a graduate nurse of Johns Hopkins. She was appointed in April, 1936, and sailed for Africa last August. The board never sent out a missionary who was better prepared, or one who gave greater promise of long years of unselfish and devoted missionary service.

On July 12, 1937, a cablegram came from Secretary Green of Ogbomosho, saying that Miss Lucille Reagan had died of yellow fever. Miss Reagan was from Big Spring, Texas, and was appointed on June 8, 1921. She was the di-rectress of our great mission at Lagos and was one of the best prepared and one of the most devoted missionaries in Nigeria.

Then, there came an air mail letter from Dr. Green saying that Dr. Long and Miss Kathleen Manley had been stricken and the British doctors thought it was yellow fever. Another air mail today brings the welcome news that both of these missionaries are out of danger and convalescing slowly. Surely we have come to a tragic time in the life of our Nigerian Mission. We have left thirty active missionaries serving in our Nigerian Mission. Three are at home on furlough, and ten are due to come home this summer, four more next spring. So, it will be seen that only thirteen will be left on the field next year. In this desperate situation, we decided to restore Missionary Scott Patterson to the active list and send him to Nigeria at once. Brother Patterson has been at home for some several years because of ill health and has been doing deputation work in Georgia.

Brother Patterson will sail on September 3rd, and we hope that Miss Isabelle Moore of Kentucky, soon to be appointed, can sail with him.

We need at once recruits for Africa. We must send at the earliest possible date, a trained nurse, succeeding Miss Jones, a couple for education, a couple for evangelism, a doctor and another nurse. We ask our people to join with us in praying for our sorely stricken Nigerian Mission.

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## BOARD REQUESTS POSTPONMENT

Because of the fact that the Executive Secretary has been out of the country for more than half his time for the past three years, and it was felt that his presence was needed in the homeland this fall, the Foreign Mission Board requested that Dr. Charles E. Maddry delay his trip to Nigeria, Africa, until next spring. It is hoped that he can sail immediately after the Convention in May.

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## CHINA'S POPULATION

China's total population in 1936 was estimated at 466,785,856 within a total area of 11,693,860 kilometers, according to a report of the Ministry of Interior. This tremendous increase over the proverbial 400,000,000 should give us much food for thought. Is this increase a healthy sign? That is a question the answer to which will differ among different groups.

On our part the rapid growth of the population may produce adverse economic effect. The living standard of the average Chinese is lower than that of any other country whose civilization has reached the same degree of development as China's, and unless material progress can keep

pace with the population growth, the struggle for existence in this country will become keener than ever. On the one hand, it is observed, with industrialization more people will migrate to the larger cities, and the rural region may then be able to absorb the surplus without much difficulty. On the other hand, many eminent students of economics have pointed out that, in spite of the large area China does not possess enough arable land to support her growing population, and even if the transportation facilities are improved, she will have to continue importing cereals from abroad. Thus there is an important conflict of views and one is hardly competent, in the absence of adequate statistical data, to form an intelligent opinion.

Meantime Chinese leaders are openly advocating birth control. In fact, the China Birth Control League is even now conducting a campaign for membership. If the birth rate among those who cannot meet the minimum requirements for health and education of children can be reduced, the population problem may be solved in part. If the birth rate is reduced only among those best able to support average-size families, then the danger of racial deterioration has to be reckoned with. This point, we hope, will be duly emphasized by the advocates of birth control, and it cannot be too much stressed that birth control alone is not like to work wonders.

What should be done to maintain the population at the desired figure presents a problem yet unsolved anywhere in the world. In the case of China, the phenomenon of rapid increase should furnish food for careful thought and rational planning.—Editorial from Shanghai Daily newspaper.

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## NEWS—LETTER FROM MAUDE COBB

Budapest, Hungary

### Girls' Holiday:

On April 5, we went to a "Girl's Holiday" in one of the churches where it was my privilege to speak. The girls gave an interesting little play. The program was quite long but during intermission they sold tea and cookies. They used the money received from these to buy chairs that more people might be seated in the church.

On April 12, we had a city-wide meeting of the girls which was held at the orphanage. It was our joy to have Miss Mahan speak and every one enjoyed her as she is a most interesting speaker. Since then we have had an out-door meeting of the city girls. We have visited the town churches as well as a number of the village churches, speaking at special and regular meetings.

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### Happy to Have the Muirheads:

We were so happy to have Dr. and Mrs. H. H. Muirhead of Brazil in the Seminary with us. He preached in several of the churches and gave lectures in the Seminary. His preaching and teaching in English were a great blessing to me. He also lectured at a special course given for the boys of the city which forty-five or fifty boys attended. Bible, missions, public speaking, and so forth, were taught in this course. Dr. Muirhead is a great power for Christ and I feel sure he means much wherever he goes.

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### First Hungarian Funeral:

On April 11, I went to the first Hungarian funeral I ever attended. They are different in that they are not preached in a church but in the cemetery. The little chapel concern was just large enough for the body so we had to stand in the rain during the funeral. Here they do not embalm the corpses nor fix them up pretty.

### Believers:

The Hungarian Baptist Convention met here May 4-6. The day sessions were held in one of the nearby churches and the evening sessions were held in a large auditorium with about one thousand attending each of the three evenings. We enjoyed much beautiful music and an evangelistic sermon was preached at each of the evening services because a number of unbelievers was present. Here, you remember, the Baptists call themselves "Believers" and the Catholics are called "Christians." It was good to see many friends from the country. There was a great deal of handshaking with the usual greeting: "Az Ur Aldja Meg." ("God bless you.") Dr. Muirhead was present the first day and spoke twice to the convention.

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### Behold, the King and Queen!

In May the Italian King, Queen and Princess visited our regent and his family in the palace for four days. Poor little Hungary spent thousands of pengos in preparation for them. Budapest was beautifully decorated. Hundreds of soldiers were stationed on the streets to protect the King. In the main part of the city there is one subway, the oldest one in Europe, and that was examined and guarded by detectives to be sure that no one was hiding a bomb. Great precautions were taken for fear that a war would be started by some foolish person. I saw the King's party from a distance. Throngs of people had stood for hours that they might see the King and his royal party as they passed. I heard that there were several accidents as some fell from windows, and so forth. There were many large entertainments for them and they went hunting, and so forth. During this time our regent's only daughter (he also has two sons) was sick—deathly sick. But in spite of that he and Mrs. Horthy had to leave her and fill the many pre-arranged engagements to save hard feelings between Italy and Hungary. After all pomp and splendour mean very little when the life of a loved one is involved.

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### Mother's Day Twice:

I observed "Mother's Day" twice this time. Here each of the Baptist churches selects its own "Mother's Day," that is, selects one Sunday in May to observe it. The First Baptist Church observed it on the 9th, the same day you did. Dr. Somogyi asked me to speak there on that night, so I read my "Mother's Day" speech in Hungarian to more than four hundred people. Naturally my thoughts turned homeward to my own beautiful Christian mother for whom I am very grateful. I mentioned the fact that she always prays for me and when I finished he and the church asked that I send her their Christian greetings and tell her that they prayed God's richest blessings upon her. They gave beautiful "Mother's Day" cards with "God bless you and keep you" printed on them in gold and a lovely little bouquet of flowers was given to each mother with a card. I was given one to send to Mamma. Then on the 23rd I spoke at a "Mother's Day" service in another church.

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### Pentecost Without a Meaning:

Pentecost was observed here April 16-17. Monday, the seventeenth, was a Catholic holiday, but I think most people used it for pleasure instead of the purpose for which it was intended. Services were held in the Baptist churches on that day. We went to the country and spoke at a special meeting for girls. There are a good many Catholic holidays but even a lot of the Catholics don't know themselves the meaning of them.

(Continued on page 6)

Thursday, August 19, 1937

Thursday, August

# EDITORIALS

## OBJECTIONS TO CHURCH UNION No. 10

There is no provision for it in Scripture and no justification for it in history. Some one has said there are three classes of scripture which are used to justify infant baptism: first, those scriptures which refer to children, but do not refer to baptism; second, those scriptures which refer to baptism, but do not refer to children; and third, those scriptures which refer to neither baptism nor children. The application is obvious.

Bear in mind that we are dealing now with union of churches and not with the unity of believers. And union of all Christian churches, in the minds of those who are advocating union, is here understood to be the inclusion of all local bodies of Christian people into one general, external, ecclesiastical organization not only with common articles of faith but a unified government under which all submit to certain regulations as to their conduct and limitations on their activities. This control may be all the way from a presbyterian, through an episcopal to a papal authority. Various analogies are used to describe this union, according to the personal views of its advocates. Some would apparently be satisfied with a loose federation such as the original American colonies had among themselves. Some would insist on a "more perfect union" such as the states adopted later. And some would insist on a more centralized government toward which this union of states has drifted for something like a hundred years. Of course there are others, and their influence is considerable, who see no real union short of absolute control from the top, and authority vested in appointees of an ecclesiastical head.

Now against any and all varieties of external union, we do not hesitate to take the position that not one of them has the slightest example in the New Testament. The Acts of the Apostles is our original and authoritative church manual. And the epistles of the New Testament are the interpreters of God's methods of carrying on the work of his kingdom. There is not in all of these the slightest suggestion that there was ever any effort on the part of these churches to form a superior court, or council, or hierarchy, or oligarchy. There is no mention of any super-organization, or combination of the separate local units for the purpose of determining rules, policies, plans; or for directing or restraining any of these units in the exercise of their autonomy or independent sovereignty. The history of the first century will be searched in vain for any such suggestion.

To be sure there was a council at Jerusalem, but it was not made up of representatives of various churches. The apostles and elders of this church were appealed to for advice by the Christians at Antioch about a question that had arisen among them. This was due to two reasons. The church at Jerusalem was the oldest church containing men with apostolic wisdom; and it was from this church that trouble-makers had gone to Antioch; and so it was the proper church to decide whether these men who had gone from Jerusalem were right or wrong. The question raised was answered by condemning these men and their teaching. As to the other incidental matters referred to in the letter sent out, the churches seem to have acted on their own direct instructions from the Lord.

Again it may be said that the authority of the apostles was general and external. But it is plain from what Paul says on many occasions that this authority was exercised, and was meant to be exercised, only as what they taught was commended or approved by every man's conscience in the sight of God that is as they recognized the teaching of the apostles as the authoritative revelation of the Spirit of God. He said "I write none other things unto you except what ye read and acknowledge." If there was any personal authority it has not been

transmitted to others, but abides in the work they did and the written word which they gave to the world. There is a radical difference between an authority which appeals to man's reason and conscience and the authority which is external and provides external sanctions or penalties.

The point of it all is that the New Testament knows nothing of a control over the conscience of an individual or over the conduct of a local congregation of Christians by a superior officer or a general organization. One will look in vain for any intimation of the existence of such right of control or any effort to exercise it.

It remains only to consider certain scriptures which have been employed by those favoring union of all churches into one church, to support their contention, bearing in mind that none of the apostles or their contemporaries ever tried to bring the churches of their day into any sort of combination. The passages most commonly quoted to support the union idea are found in Ephesians fourth chapter, and John's Gospel the seventeenth chapter. Take them in that order. Paul's letter to the Ephesians was written specially to Gentile Christians. The purpose of it was to assure them that they were, equally with the Jews, members of the body of Christ. That their rights and privileges in Christ were in every way the same as those of Jews. It is the epistle of Christian Unity in the sense that there are no differences which are caused by race. He says the Lord Jesus of the two made one new man, or race. He calls this "the unity of the spirit," or "the unity of the faith," which by no stretch of the imagination can be transformed into an ecclesiastical union. There must henceforth be no racial discriminations which prevent Christian fellowship and reciprocal contribution to the welfare of God's people, no hindrance to the gospel. This unity is vital and must be unbroken. The fact that it is "the unity of the faith" necessitates oneness in apprehension of the truth and not unity by disregard of the truth.

The other passage as indicated above is the seventeenth chapter of the Gospel of John, where the prayer of Jesus for his disciples before leaving them is recorded. At some time we should like to treat this passage more fully, but at the present we must limit the discussion to the one point at issue: does the Lord pray for ecclesiastical union? It is difficult to see how anyone who reads the passage carefully can believe that Jesus had in mind any sort of general or world-wide organization for His people. None had ever been mentioned to them, though the world was to be confessedly the field for Christian activity.

He prays primarily for those immediately with Him and then for the larger group whom He knows will come into the fellowship through their ministry. The kind of unity He had in mind is indicated in His own words, "That they may be one, even as we." Here is the character of the unity for which He prays. Can there be any suggestion of ecclesiastical organization in these words? Is there any suggestion of any sort or organization? Such a conception is an impossibility in the relationship of the persons in the trinity. The unity in the Godhead, and here we need to speak most reverently, is that which goes down deep below the surface and appearance of things, into the very sources of life and being. Far from being outward, it begins in and with the new life in God and is made possible and actual by the life of God in us. To say it is vital and spiritual hardly declares it adequately, though it may be the best expression we can find at hand. This unity is made possible by being born of God. It is made actual by living in Him. It is made manifest by reproducing His life in the world. It is to be identified with Him in life, in aim, in purpose, in outlook, in understanding. It is to symphonize with Him and so with one another. It is to be in harmony with His will and so with all who seek to do His will. It is to be "of one mind according to Christ Jesus." It is to bring every

thought into "captivity to the obedience of Christ." When we are at one with God we are at one with one another. This is what Jesus prayed for, and what we should seek.

## THE ANTI-LYNCHING BILL

Certainly all proper measures should be taken to stop as far as possible, and to punish adequately in every case the unlawful punishment of people for crime. This ought to be done by the states primarily. And where the states are helpless or recreant to duty in the matter then some measures should be taken by the federal government.

The principles upon which our government is based require that as far as possible and consistent with the public welfare the dispensing of justice shall be in the hands of the local authorities. Acting upon this principle the state executive does not interfere nor assume responsibility for law enforcement when this has been left in the hands of city or county officials. But when city or county officials neglect or refuse or prove unable to execute the law, it is the business of the state to enter and see that the laws are enforced.

The same principle holds true as between the federal government and the several state governments. If the state government fails to function in any particular case, the United States government owes a duty to its citizens in that particular state to see that their lives and property or liberty are not put in jeopardy except for crimes of which they may be duly convicted by the orderly processes of law. The constitution of the United States gives certain guarantees to the states or their citizens which it is bound to safeguard.

If these principles are applied to the matter of lynching it will be seen that it is the duty of the state first of all to prevent such crimes and to punish such criminals. If a state fails or refuses to do this, then it becomes the duty of the federal government to intervene. Several times efforts have been made in Congress to enact such legislation as will interpose federal aid in this matter. The objection is always made that this is the business of the states, and this answer has proved effective in preventing federal legislation of this kind. Each time the responsibility has been thrown back on the states. But they have done little if anything to strengthen the laws on this subject or enforce those that we have. The recent lynching in Montgomery County is witness.

It is not surprising therefore that the matter comes up repeatedly in Congress. A bill has already passed the Lower House providing penalties for lynching, and it is now before the Senate, where it has met strenuous opposition. It is not surprising either that it has come to be regarded as a more or less sectional bill, not simply because lynching as it is commonly defined is more prevalent in the South, but because this bill has some features which seem to be directed specifically at the South. For this reason it ceases to be an effort to prevent crime or to punish it, but becomes an effort to put a stigma on one section of the country. It is therefore not merely partisan but what is possibly worse, sectional in its nature.

Because of this it is worthy of double condemnation. It is of the very nature of law that it should be universal in its purpose and application, and absolutely just and fair in its purposes. The present bill seems to be lacking in both respects. The law of Moses, which is the best expression of justice and righteousness men have ever had, provides that there shall be one law for the Israelite and the sojourner, Num. 15:15. Whenever there is any suspicion of difference there is something sinister and malicious about it. It is not intended to secure justice but to vent spleen upon one whom you dislike.

That the bill has this sectional nature and purpose is shown in the fact that it specifically excludes from its provisions such mob violence

as shall arise from These are as vicious as are even mon in the South against lynching and support it heartily.

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Thanks for m Record. We have so that everybody coming and put space.

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The Western ing state Bapt contract with Annuity Board receive old age Virginia, North Louisiana, Tex tee of Southern Baptist Foundation Baptist, S. B. Baptist Book S Board.

as shall arise from gangsterism and labor fights. These are as vicious manifestations of the mob spirit as are ever seen, but they are not common in the South. When there is a federal law against lynching which is just and equal, we shall support it heartily.

BR

Fishing all day one Sunday, buried the next; that is a part of the record of a modern statesman.

**Dr. E. M. Poteat** before his death selected this epitaph to be put at his grave: "Forever With The Lord."

**Dot M. Nelson, Jr.**, is assisting Pastor McGee in a meeting at Bethel Church, Black Jack, Yazoo County, this week.

**Washington Cathedral** has appointed three "honorary canons," a Presbyterian, a Methodist and a Baptist, the latter a layman, Dr. D. S. Freeman of Richmond.

**Dr. H. C. Bass** of Meridian helped Pastor J. W. Stone in a meeting of six days at Yantley, Ala. Good congregations in spite of rain. Seven were added to the church.

Thanks for many news letters coming to the Record. We have to abbreviate most of them, so that everybody may have a chance. Keep coming and put as much as possible into little space.

**Dr. A. A. Kitchings** spent the summer in special work at L. S. U. in connection with his Spanish and French department in Mississippi College. He is this week helping in a revival meeting.

Eleven days out of the office makes it difficult for the editor to catch up with work accumulated in his absence. And we have to hustle to catch up with what is going on in the Baptist world. The procession moves straight ahead.

**Prof. J. R. Hitt**, head of the Mathematics Department at Mississippi College, has returned from the summer's special work at Louisiana State University, and supplied at Forest Sunday for Dr. A. B. Wood who is away on vacation.

**Dr. B. C. Land** of Winnfield, La., passed through Jackson Monday morning on his way to Baldwyn, Miss., where he is holding a meeting this week. At his own church on last Sunday there were twenty-two additions, fifteen of them by baptism.

Many brethren have been distressed for fear the Hundred Thousand Club and the Five Thousand Club and other special collections would wreck the Cooperative Program. But no injurious effect is in evidence so far. On the contrary they seem to grow together.

**Dr. Wallace R. Rogers**, pastor of First Church, Vicksburg, makes the address to the graduating class in the summer school of Mississippi College. Exercises are held in the Baptist church building at 5:30 p. m., Wednesday. There are a dozen or more receiving diplomas. More next week.

**Editor L. L. Gwaltney** of the Alabama Baptist is off for a month's vacation. He says it is to prevent being off permanently, for he is sick and tired. Dearly beloved, we know how to sympathize with you and do. Come back to your full strength. Blessings on you. Pastor E. F. Olive is acting editor.

Enslaving this generation and the next is the requirement of the Catholic church that any person not a Catholic marrying one who is must sign a legal contract to have all children baptized and reared as Catholics. If the courts enforce such a contract then is religious liberty a thing of the past with such people.

The Western Recorder says that the following state Baptist agencies have entered into a contract with the Southern Baptist Relief and Annuity Board by which their employees are to receive old age pensions: Boards of Maryland, Virginia, North and South Carolina, Florida, Louisiana, Texas, Missouri, Executive Committee of Southern Baptist Convention, Texas Baptist Foundation, the Baptist Standard, Alabama Baptist, S. B. C. Hospital Commission, Texas Baptist Book Store and the Relief and Annuity Board.

**Dr. and Mrs. H. M. King** of Jackson and Miss Fannie Traylor are enjoying an outing on the coast this week. Dr. King is recovering from a hospital experience.

**Rev. R. L. Breland** of Coffeeville made a brief call at the Baptist office last week. He is now in a meeting at Yocana church, aided by his son, Dr. Clyde R. Breland.

**Rev. E. F. Grayson** resigns the pastorate of Eighth Avenue Church, Meridian, over the protest of the members. He is also pastor of Mt. Rose and Russell churches.

**Dr. J. H. Winstead, Jr.**, made a visit to Baptist headquarters in Jackson Monday. His temporary home is at Belton, Texas. He could be induced to accept a pastorate in Mississippi.

A woman who had been an invalid for 22 years heard recently a sermon over the radio by Pastor J. D. Carroll of Coliseum Place Church, New Orleans, and was gloriously converted.

**Mr. Geo. W. Card**, sales and advertising manager of the Sunday School Board, has issued a little book, "The Five Point Star of Salesmanship," which shows him an expert and will help others.

The sympathy of many friends is with Dr. Jeff D. Ray in the death of his wife; and with Missionaries Mr. and Mrs. Hermon Ray of Japan in the loss of their little daughter, Aileen. Mrs. Ray was formerly Miss Spight of Ripley, Miss.

**Dr. F. M. Purser**, pastor at Oxford and president of our State Convention, passed through Jackson Monday on his way back from a brief vacation on the coast. He will have an announcement soon in the Record about the meeting place of the Convention.

After prolonged and earnest discussion by a Jewish Congress in Geneva the delegates voted by a considerable majority to consider further the proposed partition of Palestine by the British government into three parts, one for the Arabs, one for the Jews and one for the British mandate. Rabbi Stephen Wise of New York, a leader among American Jews, strongly opposed the division, as a surrender of the Jewish aim of a homeland in Palestine.

On July 16 Rev. Wesley Lanton and wife and baby sailed for China. At this time Dr. and Mrs. P. H. Anderson, for two years at the Bible Institute, are due to sail. Today's paper tells of the probable evacuation of all Americans from Shanghai. Pray that our Father's hand may be with our dear friends in these fields. Miss Juanita Byrd is one of our missionaries in Shanghai. Dr. and Mrs. Hansen, for three years at Mississippi College are due to leave soon for Shanghai, appointed by the Northern Board.

It's a case of blame you if you do and blame you if you don't when it comes to religious instruction in tax supported schools. Just now it's a rather warm subject in North Carolina. The governor who has been strong for the state colleges and has led in making financial provision for them is opposing religious instruction in these schools, because he says it is unconstitutional. And we guess he's right. Religion is something which some people have and others haven't. And those that have it have considerable variety. And what are we going to do about it? Those who haven't got it don't want it forced on them, and they don't want to be made to pay for teaching it to their children or to anybody else's children. And if we are going to have religion taught in the state schools, whose religion and what sort of religion are we going to have? All sorts of schemes, compromises, substitutes and subterfuges have been suggested and undertaken, with never results which are universally satisfactory. And yet moral character is not secure without religion, and the complaint is made than many schools are not simply secular but actually pagan. Of course in a Baptist college you can have as much religious instruction as you wish and the kind that you wish. And we don't know any time in life when it is more needed than while acquiring an education. This problem is solved for those who patronize Christian schools.

**Dr. Sanford Fleming** becomes president of Berkley Divinity School in California.

Good rains throughout the state should awaken gratitude in all our hearts. Our gratitude should be expressed in word and deed.

There were thirty baptized and two added by letter to the Mars Hill Church where Pastor E. Gardner was assisted by brother Fred Bookter.

Virginia Baptist Historical Society has in its possession the lock and key to old Culpepper jail where several Baptist preachers were imprisoned for preaching the gospel.

**Dr. Carl A. DeVane** resigns as pastor of Emmanuel Church, Alexandria, La., after 13 years of service. He will go to Yale University to finish his work for the Ph.D. degree.

In spite of support from church groups and labor organizations a bill was defeated in the Wisconsin Legislature which would have provided free text books (a la La.) for parochial schools. The vote was 67 to 9.

A missionary to the Arabs writing for the Religious Herald says that the religion of the Arab affects his whole life and all his relationships and that he is not going to be converted by any gospel which does less than that.

Because of his absence from the office in much of the past year or more, the going of Dr. C. E. Maddry of the Foreign Mission Board to Africa will be delayed until next year. He hopes to sail soon after the next meeting of the Southern Baptist Convention.

Among the Americans killed recently by the bombing of Shanghai was Rev. Frank Rawlinson, at one time a missionary of the Southern Baptist Convention, but whose connection was severed because of doctrinal differences. It is our impression that in recent years he has worked with the Congregationalists.

**Dr. E. P. Alldredge**, statistical secretary of the Southern Baptist Convention, says that there has been a continual decrease in the number of baptisms among Southern Baptists for four years amounting to 34,862. To state it another way in 1932 there was one baptism to every 17.9; in 1936 one to every 23.

**Rev. Lawton Riley** was recently received into First Church, Washington, D. C., and ordained to the Baptist ministry. As a boy he was converted and joined the First Church in Atlanta when Dr. W. W. Landrum was pastor. Subsequently he went to Charleston, S. C., where he joined the Episcopal church and became an Episcopal minister. Although his association with that church was pleasant, he found himself increasingly aware that he was really a Baptist. He is now pastor of two Baptist churches in Virginia.

Are we sinking again into a period of "dark ages"? The dark ages of a thousand years ago followed upon the rapid spread of the gospel over the world. In many places this acceptance of the gospel was superficial. Christianity became in many countries the national religion rather than a personal religion. The veneering of Christianity wore off, and left exposed the native and original paganism. Darkness settled over all of the Western World. Religion itself became corrupt and lost its power over the lives of the people. This remained for half a thousand years. We need to ask ourselves today if conditions are not similar. A corrupt church in Russia has gone, and atheism takes its place. Formal religion in Germany is threatened today and may be supplanted by Teutonic paganism. Much of the secular literature in America is frankly pagan in outlook and character. Nothing but a great revival can save us.

#### ASSOCIATIONAL MINUTES LACKING

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Following are the associational minutes which are still lacking. We shall appreciate it very much if someone will furnish us with a copy of the minutes, or if there are no minutes, the date and place of the associational meeting:

Coldwater, Franklin County, Kosciusko, Le Flore County, Liberty, Lincoln County, Montgomery County, Noxubee County, and Oktibbeha Association, (not Oktibbeha County Association).

Thursday, August 19, 1937

**WHERE ARE SPECIAL COLLECTIONS  
LEADING US?**

J. M. Menger

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In discussing this matter, I fully realize that every penny that is raised through the medium of a special collection is needed and wisely spent, but if we are to go by the records I believe they will show that for several years the money raised by our state board each year shows a larger per cent realized through regular channels. In other words, it appears to the writer that our regular program is falling short and that we are getting into the "special collection habit" more and more each year, with the inevitable result that the regular program must necessarily fail and we either devise new means or rely almost solely on specials.

There is nothing wrong with our program and nothing wrong with the regular method of financing our state work; the wrong is in the application of the principles of giving. We have seen that by putting on a campaign we could raise enough cash to get us by this year, and the following year has been a repetition until we have reached that unhappy state where we must have the specials or not get enough money to carry on the work of our state.

There is a remedy and that is to entirely discontinue the special collections and rely wholly on the regular contributions. Now please don't tell me this cannot be done for I believe I know better. We will discuss methods a bit and see if we cannot arrive at some conclusion that may help us out of our present dilemma.

1. We must deal with each individual church in our state. We must recommend the complete abandonment of the system of asking Baptists to pledge any definite amount for the support of local and state work for any given period. I make this rather startling statement without any hesitation as I speak from past knowledge and previous experience. In June of 1936 we secured a new pastor for our church. At that time I was chairman of our finance committee. We had been struggling and having a hard time making ends meet. Our committee met with our pastor and agreed that for about three months we would not say anything to the membership about money, that instead our committee would concentrate on getting people to come to the services. We did this and enough money came in without any effort on our part to pay regular expenses and something on old bills. When it came time to have the regular "every member canvass" our committee recommended to the church that instead of asking for definite pledges that we adopt the following:

- a. Print sufficient copies of the budget to give one to each member of the church.
- b. Print a booklet outlining the history of the church, naming all officers and committees and a complete sketch of all activities.
- c. Have a visitation committee call on each member and deliver the budget and booklet; to leave a packet of envelopes and ask each member to do his or her part regarding finances, but above all things, to come to church.

We put church attendance above money; our pastor did not preach "money sermons" and as a result, we have never been a day late paying salaries, and have kept up our regular expenses although they have run nearly \$75.00 per month more than was contemplated, due to a building program that called for additional insurance and other incidental expenses.

How many good people do you know who have made a pledge to the church and then through misfortune were unable to pay same? And how many of those have felt badly about it and quit coming to church because they were conscientious and probably felt that there were some of the deacons wondering when they would pay up. If that same person had made no pledge, he would have paid just as much and would not have quit the church on account of lack of money; to the contrary he would have

given more without a pledge than he did with one.

Our church members are kept informed of how much we collect, how much we pay out and how much we owe and to whom we owe any amount. This is published in our bulletins. No one but the financial secretary ever sees how much the members pay, no, not even our pastor.

It is for the above mentioned reasons that I recommend that all churches discontinue taking pledges; I know of other churches who have done this and they are better satisfied under the new plan than the old.

2. Each church should set aside a certain percentage of its collections to be sent our state secretary in Jackson, and this check should be mailed on Monday of each week. We have sent in our checks weekly for some time, and while it may cause Dr. Gunter some extra work, we believe he is willing to do the work, and I believe he would be glad to have every church in Mississippi send in a check every Monday morning.

3. If any church is fearful of abandoning the pledge system, suppose they consider the matter in this light: I believe that in every Baptist church in Mississippi there is a group of conscientious Christian people who have always borne the brunt of service and have made heavy financial sacrifices for the support of the church. That same group is going to keep the church going if they make a pledge or don't make one. They feel it is their church, that it has been for years and they have enough love and religion to make them want their church to go ahead and they have been and still are willing to sacrifice to see this done. There is the group that is lukewarm, and once that group enters into the spirit of the church in a whole-hearted manner, the financial difficulties will vanish. No church needs much extra help to get along on, and if they can build up their membership in unsolicited giving, the spirit of giving develops in the individual and then our churches can forget the money question and turn their full attention towards the salvation of the lost. How many people have ever said to you "Every time I come to church the preacher is talking about money?" I believe we will agree that a great majority of the people who make that statement evince very little interest in the finances of the church as their gifts are practically nil, but if we can eliminate "money" from the pulpits, we will at least have removed another "excuse" for people not coming to church.

4. I am in no wise criticizing any preacher for any statement he may make in his pulpit regarding finances; I realize only too well that in at least 90% of the cases he is forced into this. He comes to a church and automatically is in the position of looking after the finances or not having it done. My remarks are to the laymen and without criticism of anyone. I do not believe we can find any Scriptural authority for taking pledges to run a church. I do not believe a church can be run on a "cold blooded business basis" or that it can be run by super organization or by the installation of high pressure methods. We must go back! Back to that first band of Christians who sold what they had, gave the money to the church and gave their time in serving. They did not pledge or promise to give, no, they gave right now, for there was a cause, and may I ask if today we do not have the same cause?

5. The solution can be summed up by each church resolving to lead its membership and educate them in the grace of giving. We cannot put the cart before the horse, put on a spirited financial campaign and meet with any lasting success. I will admit that those kind of campaigns will get money, but if you will analyze the after results and see how the spiritual life in a church is killed by such methods, we will realize the campaign was not worth while. People give or put money into things they are interested in. You have seen your friends spend a hundred dollars on golf clubs and equipment,

all because they were interested. All of us put money in things we have an interest in, and the greater the interest, the greater the amount we will invest. If we get people more interested in the church, they will give more money; we cannot get them interested in church unless we get them to attend, and as it is human nature to wonder just how much any given venture will cost, it is natural that a man when talking about coming to church regularly considers the money angle, and I feel that many a man has changed his views on account of a pledge card, when he would have given generously had it been left to him and remained a matter of conscience as to what he did.

6. In summing up, I feel that the success of the Southern Baptists depends entirely on

- a. Regular church attendance.
- b. Stressing the spiritual side of the grace of giving.

When you have a large crowd at your church your collection will be good and a small crowd your collection will be small. Most people bring their money to church and the more they come, the more they will bring. The more one gives to the church, the more one wants to give. When we know how the money is being spent, when we know we are meeting our obligations and that we are sending the "Mission and Benevolent" fund to Jackson each Monday instead of borrowing it at times for current expense deficits, then a member can feel that his gift, no matter how small, is doing some real good and that he is part of a live, wide awake Christian organization. Let us educate our people in the grace of giving. Let us lead them and not drive them in a campaign.

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**KINGDOM NEWS FROM FOREIGN LANDS**

(Continued from page 3)

**A Birthday Party:**

June 24 was Ruth's birthday. A week before I surprised her with a little supper. When she arrived in March she was given no official reception so the girls of the city and from the surrounding churches tried to make up for it on the evening of the 23rd. I took her visiting until the girls had time to arrive and then brought her home and you should have seen her. She was dumbfounded. Two girls from each of twelve surrounding churches came. She received two desk sets, several pieces of lovely fancy work and about ten beautiful bouquets of flowers. It certainly did her lots of good. She expressed her happiness and appreciation in Hungarian and they were delighted.

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**The Beautiful Danube:**

One Sunday coming home from church as we crossed one of the bridges, we saw two men rescuing a woman from the Danube. It seems she had jumped in from the bridge but they saved her. She looked to be about fifty-five years of age and was dressed in black with a bandage around her head. They put her in a rescue boat and took her to police headquarters. So many people try to commit suicide by jumping in the river that the city keeps watchmen and life guards on duty to rescue them. I am told that there is an average of thirty a day who try to end their misery and unhappiness by committing suicide when it is Christ that they need. They say that about nine out of every ten who jump in the Danube at Budapest are rescued. Oh, would that each of these could find Christ as his or her personal Saviour.

BR

Twenty-nine were added to the Falkner church, Tippah County, in a meeting in which Dr. J. S. Riser of Blue Mountain preached.

Advertising is one of the biggest things in this country. When I came to Fork Union Military Academy in 1930 there were less than 100 students. We were in a bad way financially. One of the first things I did was to order \$5,000 worth of advertising. This was a good expenditure. We opened the session the September following with 183 students—this shows what advertising will do.—J. J. Wicker.

Thursday, August 19, 1937

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## CHRISTIAN EDUCATION

By Dr. Otto Whitington  
Director Mississippi Woman's College  
Endowment Campaign

## Christian Education Defined

Christian education is Christianity and education rightly related. It means everything that secular education means in the training of the mind, with the addition of all that Christianity means in the training of the soul. It has this meaning, both individually and collectively. It takes in scholarship and character. Mind and soul. Individually, its finished product is a trained, scholarly mind and a genuinely Christian character. Collectively, it produces a constituency developed to the highest degree of efficiency, which is embodied in and directed by the religious principles of Jesus Christ.

Secular education is good, but Christian education is better. It gives the proper setting to scholarship and can be made to hold such scholarship to as high a level as secular education can. It can be proved that the scholarship of Christian schools has kept pace with, if not exceeded, the scholarship of secular schools. An investigation of the proportion of leading men supplied by Christian schools in this land and others will prove the above to be true.

## Christianity and Education

When these two are properly inculcated in the life of a student, they express themselves in character and intellect. A truly Christian character plus a thoroughly trained intellect equals the highest type of man. Therefore, Christianity and education are co-laborers in the great field of human development. It is self evident that they should go together. They are interdependent. Christianity without education loses its most sure means of propagation. Disarmed before non-Christian teaching and influence, it becomes impotent and languishes among the uneducated who are becoming fewer in number and less in influence every day. While on the other hand, education without Christianity is robbed of its highest ideals, its noblest purposes, and its greatest service. Its ideals become worldly, its purposes financial, its service material, and its objective purely selfish.

Education is not an instrument for extracting the last drop of pleasure or worth from the world, but the capacity to put the very best into the world. Education puts a worth on Christianity by helping it harness and direct the greatest powers of the mind for the work of Christ. Not only do Christianity and education fit together, but they together fit humanity. Every human being has a relation to God and a relation to man. The relation toward God is religion; that toward man is service. Both these relations bear a responsibility. Man is obligated to God to be as religious as he can be, and to humanity to render the best service that he can render. Education, to be of the highest quality, must have respect to both these lines of human endeavor. That is to say, the relation toward God must be developed as well as the relation toward man. Education has to do with the head, religion with the heart. When the head and the heart are rightly related to each other, and each is developed as it should be, we have the fullest capacity of human personality—Christian education brings this about. It develops the whole man to the fullest capacity for the greatest service, and at the same time lifts a man's religion and the worship of God out of the realm of ignorance and fanaticism to the highest human intelligence. It is therefore vital to life and character. It fits the dual nature of man. It enlarges his capacity for God, multiplies his usefulness to his fellows. To best serve God and man is the highest ambition. This, Christian education helps us to do.

Christian education must be preserved for the sake of humanity. This can be done only by endowment. Therefore, Christian schools must be endowed.

## CONDITIONS IN EUROPE

By Plautus I. Lipsey, Jr.  
Professor of Journalism  
John B. Stetson University

Strasbourg, France, July 16—The scars of former wars are being erased from the face of eastern France, but the tragic portents of a future war are everywhere apparent in this lovely and historic area.

Today I traveled from Verdun on the river Meuse, center of the most bloody struggle (1914-1918) in modern history, through Metz on the Moselle, where disaster overtook the French in 1870, to fair Strasbourg on the Rhine, delivered again to France by the armistice of November 11, 1918.

The hand of time and the plow of the peasant have converted the shell-torn acres into pleasant and fruitful landscapes—but the warriors and "statesmen" have sown again the seeds of conflict.

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"Verdun" is a name which quickens the pulse-beat with memories of desperate deeds and heroic defenders, of devoted Germans who marched into death for "the Fatherland," and of Frenchmen equally devoted who, dying likewise, justified the immortal pledge—"They shall not pass!"

When I first saw Verdun, in the grim winter of 1918-19, it was a ghost of a city in whose shattered streets a few spectre-like men were trying to find a remnant of value and to restore a scheme of orderly life.

Today the ancient city, known to the conquering Romans, is bustling with activity, its avenues filled with tourists and its bright cafes echoing radio jazz from Paris, London and Vienna.

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Eastward of Verdun, along the roads once crowded by night by the men and supplies of the army of the German crown prince, are still visible here and there the rain-washed trench lines, the tangled wire and the sunken dugout shelters. But the hills are decked with fresh young forest growth and on the well-tilled slopes the thrifty farmer cares for his wheat and hay and tends his goats and geese.

Here are few soldiers and infrequent defensive works, for the French frontier has moved further to the east where a steel and concrete "line" has been constructed to check an invader before he shall penetrate as far as the Meuse.

But just in front of Metz, a moated fortress city, the rolling country becomes prospective battlefield and highways are potential routes of approach by an armed foe.

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Through eastern Lorraine, of which Metz is the chief city, the passerby may see many evidences of preparedness.

Blue-clad sentries with fixed bayonets stand alert at crossroads. Barracks and depots are observed in many towns. The streets of villages are thronged with uniformed men. Low, mysterious looking blockhouses at intervals command the highway, and the sign says plainly: "It is forbidden to enter or to make photographs."

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It is interesting to note in these villages of Lorraine and Alsace, part of Germany from 1917 to 1918, the shop names and signs are now German, now French. And the fair-haired boys and girls of typical German blood frolic with their neighbors with Gallic faces and coloring.

The speech in Alsace indeed is a queer mixture or interchange of French and German. I overheard on a Strasbourg street a man reply in German to a woman who questioned in French.

It is not unusual to overhear a group of Alsacians in conversation, talking now in one language, now in the other, and employing both in the same sentence sometimes.

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Underneath the carefree surface of beautiful Strasbourg may be noted a spirit of official watchfulness and popular suspicion of the stranger. Queries are answered shortly, or

evaded when they touch the territorial subject.

At my hotel tonight the manageress was particularly careful that I fill out every detail of the police information card, which is placed in official hands. When this clearly became tedious she said in explanation:

"But, sir, this is a frontier city!"

—o—

In Paris two days ago I witnessed the traditional celebration of Bastille Day. The principle event was a mighty military parade which moved through the Place de l'Etoile and down the magnificent Avenue of the Champs Elysees.

The French army is judged by some experts to be the best equipped in Europe. I was most impressed with the procession of tanks, which swept swiftly past on pneumatic tires. They operated very quietly, but of course they have caterpillar tractor bands which are used in traversing rough terrain and they are noisy.

The quiet action indeed of all the motorized equipment was noteworthy. Big guns and their carriages moved with only a low purring sound, as well as the light artillery pieces, ambulances and supply vans.

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I thought also that the crowd, massed in the great avenue and in tributary streets by tens of thousands, was much less demonstrative than on former occasions of the kind.

This more thoughtful attitude was a reminder that the French republic stands under the shadow of a war threat, as a result of the Spanish crisis. Yet nowhere did I hear the suggestion that "war is inevitable."

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The French people do not believe that war is inevitable—American newspaper headlines notwithstanding. The French government is doing everything in its power to avoid occasion of conflict over Spain.

Yet I felt in Paris the same attitude of calm confidence regarding the trouble over intervention in Spain: the belief that enough yielding had been done to the dictator powers and that firmness now would mark the Anglo-French policy.

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King Carol of Roumania was honor guest at the display of French military prowess. It was hoped by Frenchmen that Carol would be impressed with the show and wish to maintain the existing alliance. France's allies in southeast Europe have been cooler to France lately.

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The American government is cooperating in a most interesting way with Great Britain to maintain France's financial stability. This is not without meaning in a political sense: a common front by the three democracies in a technical field indicates a certain community of interest in the political realm.

The international management of money and credit is undergoing a fundamental change. For centuries private bankers have controlled national and international finances. Control is definitely passing into the hands of governments—where (I think) it belongs. In this fundamental change the United States government is playing a leading part.

## DUTY

—o—

Unbending Justice may we hubly ask  
Why we must walk a path unvarying  
And in the face of sure defeat still sing,  
And leave to others our unfinished task?  
Has Fate a smiling face behind a mask,  
And from defeat shall victory yet spring?  
Or shall we go through life with wondering  
Yet drinking from Hope's never failing flask?

If to thy mandate we must still be true  
Will not we find a peaceful fragrant lea  
Where loyal hearts rejoice forevermore?  
And faithful souls will surely live anew  
In some Elysium eternally  
And garner all they hoped for heretofore.

—Wm. James Robinson

Thursday, August 19, 1937

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### MESSAGE OF W. M. U. PRESIDENT

Mrs. F. W. Armstrong

—o—

(Continued from last week)

There have been two especially notable celebrations in the life of our organization, that of the Jubilate and the Ruby Anniversary. We find that esteemed and revered leader, incomparable in her vision and power, Miss Fannie E. S. Heck, speaking to the Union on the occasion of the Jubilate these words: "Yet for all this it may be stated without fear of contradiction that neither this nor any other missionary organization has fulfilled the brightest anticipation of all of its members. Among us ever have been women of far vision who have looked to a day when every Southern Baptist woman should be an enthusiastic member of the Woman's Missionary Union. There have not failed others through whose dreams have tripped in endless glad procession a million Southern Baptist children gladly keeping time to the onward march of the world's knowledge of a child-loving Christ. Others there have been who have seen a multitude of young women bringing to this glad march their youth, their beauty, their generosity, their knowledge. Only in a measure have these things come to pass. On this day of memorable celebration we renew our purpose to make this vision live. Every success we have attained gives added strength for the accomplishment and brings us nearer the desired end."

In the minutes of the meeting of 1926 we find the plea and prophecy of two other presidents, both of them known to us to be persons of vision, both practical and conservative. Mrs. Cox in her annual meeting message quotes Mrs. James' last annual meeting address in which she called attention to the fact that there were then 17,000 Southern Baptist churches with no missionary society, that she felt impelled to call attention to this situation and urge that in the coming months some plan should be considered for a concerted movement throughout the territory for the purpose of seeking to organize a missionary society where none now exists. In her own words Mrs. Cox then proposes such effort as the Ruby Anniversary celebration and uses these words: "With the highly perfected organizations of the Woman's Missionary Union and a full year in which to formulate plans and stimulate interest, it would seem a practical plan for such concerted movement. A suggested slogan for the year 1928 is 'A Woman's Missionary Society in every Southern Baptist Church.' The peerless leadership of this gifted president and the talented co-workers whom she called to her side, with the loyalty and devotion of countless workers in the ranks, did work valiantly. The reports that have been presented to you today show real growth. The Golden Jubilee Committee will present to you what have seemed worthy and possible goals in organization increase. I wonder if the habit of exceeding goals has become sufficiently fixed that we might hope to exceed these very worthy goals and come a little nearer the ideals of these presidents of large faith and long vision. Let us pray that it may be so, that we may be sharers with other women and young people of the blessing and inspiration that come to us through our missionary organizations in our churches. We must remember that as we multiply organizations and increase their efficiency we multiply all the elements that are the heritage of this missionary organization, that so multiplying them and so increasing their effi-

cency we may transmit a greater missionary heritage to those who follow. Today's opportunities are truly a compelling heritage.

It was Ray Stannard Baker in his life of Woodrow Wilson who recounted a memorable occasion when as a candidate for the presidency Mr. Wilson found himself in the city of Denver on a Sunday, scheduled to speak with streaming signs announcing that he would speak about the Bible. Even his political promoters had respect for his Scotch Presbyterian convictions about observance of the sacred day. His biographer said: "It was not alone Woodrow Wilson who spoke that night. He had after all small need for preparation. It was the Scotch Covenantant deep in the spirit of the man who spoke. It was his father, the Reverend Joseph Ruggles Wilson, and his grandfather, the Reverend Thomas Wilson, it was all the long line of God-fearing ancestors who spoke that night. It was what he was, more than statesman, more than educator, more than scholar; it was what he was by heredity, by tradition, by all the religious atmosphere of his early training, that he gave to his vast audience that night. For he was talking of the Bible as the Book of the People, not the book of the ministers of the Gospel, not the special book of the priest from which to set forth some occult doctrine withheld from the common understanding of men, but a great book of revelation, the people's Book of Revelation." It was small wonder than when the New York Times telegraphed the question "What's new in Denver?" the word went back "The town has gone wild over Wilson." For the hearts of men do respond to the sincerity of one whose soul is charged with a great ideal.

Many of our generation have shared the same heritage as is here recounted. How greatly it has contributed to all the sacred impulses that motivate our lives we well know. Nothing can ever be a substitute for Godly parents and a genuine Christian home. Generations of such influences make a heritage that is inescapable. Even so the history and life and work of our missionary organization are a heritage to us. Fifty years of laboring together added to yet other years of missionary fervor that drew the women and young people of our churches together are truly a compelling missionary heritage. It has contributed immeasurably to the strength and remarkable accomplishments that fifty years of history record for us. It is a solemn responsibility to face our todays realizing that our love and labor become in turn a heritage to those who follow after us. Upon the zeal and devotion, upon the sacrifice and service of our nearly six hundred thousand members depend the character and stability of Woman's Missionary Union of the future.

Greene, the historian, has said that "the world is moved forward not only by the mighty shoves of great heroes but by the aggregate of the tiny pushes of each honest worker." When one contemplates the magnitude of the missionary enterprise, when one follows its triumphant march through the ages the impression deepens that not alone the great missionary heroes who have blazed new trails, not only the leaders who have inspired hosts to missionary devotion but each person whose interest and study and prayer and gifts have helped to carry forward the message of life eternal is sharer in all the triumphs of all the ages. We know that the relatively inconspicuous service of many women and young people enters into that priceless heritage which belongs to us at the close of

the first half century of the life of our Union. We purpose to make our own contribution worthy, its heritage compelling. "The future is as bright as the promises of God!" It is ours to claim those promises.

This is the preparation year for the Golden Jubilee of Woman's Missionary Union. Back of it, underlying it, motivating it is that greatest of all causes, Christian missions. The reason for the existence of this organization, the secret of its marvelous growth, the victories it records, its every achievements, all these are because it holds central and supreme this holy cause. We do have a heritage of noble lives, nobly lived, of ideals and activities that are a credit to us; we have a heritage of dedicated youth, of missionary sharing, of denominational cooperation. But more compelling than all these is the cause itself. "There is none other name given under heaven or among men whereby men must be saved." The heritage of a NAME, powerful, victorious, triumphant; the heritage of a promise, unchanging and eternal! This is the greatest heritage of this missionary organization, this its greatest incentive. True to our traditions, loyal to our purpose we pledge allegiance today to all the sacred and impelling ideals to which our organization has ever been unwaveringly true. Clasping hands, women and young people, and "looking unto Him" we pray: "Lead on, oh King eternal."

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### SEASON OF PRAYER FOR STATE MISSIONS—SEPT. 13-16

Only a few days remain for us to make preparation for our Margaret Lackey Season of Prayer. The programs have been mailed to the Presidents and I feel confident that plans are in the making for a season of spiritual refreshment as well as a deepening of our interest in the State Mission work.

Our Golden Jubilee Committee has planned for an hour to be given during our State Mission Season of Prayer to an especially arranged program for united prayer and meditation. This is the beginning of our Golden Jubilee celebration—if each individual member is led to a fuller development of her spiritual life, there will be an increased interest in all mission work, especially in giving.

Our goal for State Missions is \$7,500—give each woman an opportunity to make a gift by giving her an envelope.

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Some inquiries have come concerning the Margaret Fund students assigned to Mississippi to mother in a material and other ways. The following recommendations were passed at our last Southern Baptist Convention and will go into effect this scholastic year:

"8. That we return to the original purpose of prayer, guidance and watchful tender care for students rather than the present pronounced appeal for money and other material gifts to students.

"9. Beginning with the next scholastic year we recommend that no students be assigned to states, but that the state chairman keep in close touch with students attending colleges in her state and that she confer with the South-wide chairman when emergencies arise."

We cannot give the reason in this article for this change, but rest assured the Woman's Missionary Union does not make changes in its policies without due consideration of everything and everybody concerned. Of course Mississippi will abide by the Union's policies.

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By R. L.

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Thursday, August 19, 1937

## THE BAPTIST RECORD

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**The Baptist Record**

Published every Thursday by the Mississippi Baptist Convention Board

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**EAST MISSISSIPPI DEPARTMENT**

By R. L. BRELAND

**At The Capitol**

It was my privilege to spend a few days in our state capitol, Jackson, last week. Had the pleasure of meeting with a number of my friends who reside there. I was in the home of my niece, Mrs. Dr. T. H. Gresham, out on Robinson Road and had pleasant association with her fine children. They are good workers in Calvary Baptist Church.

Made a visit to the Baptist Hospital. Mrs. Gilfoyle was busy as usual. All the rooms seemed to be occupied. Dr. H. M. King of Calvary was a patient there but conditions kept me from seeing him. He was reported doing nicely. This good institution is doing a great work under the efficient management of Mrs. Gilfoyle. Did not get to see Miss Lackey, I'm sorry.

Up at Baptist headquarters and at the Book Store I found the folk busy. Editor Lipsey was cooling off in the mountains of Colorado; Dr. Gunter was cheerful, having just returned from a meeting with his old home church, Mt. Zion in Leake County, where he was baptized and ordained. He reported 17 additions there. Dr. Holland was out of pocket, but was busy after the remaining 5,000 Club members. Miss Taylor and her co-workers were hard at work. Mrs. Jones, of the Book Store, left on her vacation for ten days, with homefolks at Memphis.

Called on Dr. J. J. Savell and family, old friends of mine. They have a good business. He practices medicine and is optometrist in the office of the National Optical Co., 151 East Capitol Street. Also had a short stay in the home of Mrs. Bettie Walton, her son, Clovis and daughter Ruth. Miss Ruth has a position in the State Educational Department where she has been employed for ten years. These are dear friends whom I knew in younger years. It was fine to be with these dear people for a short while.

Was in the office of Dr. J. P. Wall for an hour or two. Found him to be a courteous and affable gentleman. He was busy constantly while I was in his office in the Standard Life Building. Have not yet visited the Baptist Orphanage but hope to do so soon.

Jackson is growing rapidly. I heard a number remark that its citizens were among the most friendly to be found anywhere. Long grow the state's capital city.

—o—

In the rotunda of the old capitol stood the statue of President Jefferson Davis. Resting on his right arm was the Stars and Bars, the emblem of the Confederacy for which he gave four of the best years of his life. The principles for which the South fought still live, most of them, in statutes that later were enacted into law by the United States. Truth is immortal and will never die.

Rev. Allen Wade of Calhoun County last week assisted Pastor J. H. Sherman in a meeting with Pine Grove Baptist Church; this week he is assisting Pastor Sherman in a meeting with New Hope Baptist Church—both in Yalobusha County.

The Canadian Baptist says: "Real men are never for sale—only life's culls are on the auction block. He who will sell himself is apt to sell out his master if the opportunity comes."

Rev. Van Hardin of Calhoun City recently assisted Pastor S. E. Carter in a good meeting with Poplar Springs Baptist Church in Calhoun County. Brother Hardin recently finished his degree in Mississippi College and contemplates attending the Southern Seminary next session.

Don't forget to pray that Yalobusha will vote out the legal sale of beer and wine in the election to be held in that county August 24th.

—BR—

**THE BAPTIST RESCUE MISSION**

—o—

As the associational period is about to begin, my heart turns with genuine hope and expectation to the opportunity of properly getting this work before the Baptist family of Mississippi. In the last two or three years, it has been my privilege to meet with a number of associations but large districts in Mississippi I have never visited. Many associations I have never visited, and even this year it will be possible to visit only a few, and perhaps no one from this Mission can attend, only a few of such meetings. But I am sure that we have enough friends in Mississippi that are already acquainted with its work to be able to make a brief talk regarding it, and thus help in getting it before them.

For the last two years practically every association that I attended or any representative from this Mission attended, cheerfully volunteered designated offerings to the work. Our summer is a very difficult period and as the fall and winter come on, with greatly increased attendance and expenses, we are needing all the help that we can secure. Many thousands of men and boys will again crowd us for beds and food, and it is impossible for this work to be carried on except on the basis of its

having a place in the hearts of the Baptists of the South.

Our Woman's Emergency Home is increasing in its service. We are daily ministering to the needy there. Maternity cases are on hand all the time, and Mississippi has been quite well represented in that line. We make no charge for these cases, and our friends know that they can send them to us without any risk if they themselves know the case well enough to recommend them.

Anyone wishing additional information in order to represent this work before your association, if he will write me I shall be glad to send such information, and I will be very glad that some woman would also represent before the women the interests of this work. We do not need to be creeping along, as there is just plenty of help at hand if it be intelligently and generously afforded, to let this work be carried on like the great task that it is ought to be carried on.

Trusting that our friends shall remember us throughout this entire fall, I am

Most hopefully yours,  
J. W. Newbrough, Supt.

—BR—

**A WONDERFUL WEEK AT RIDGECREST**

By G. S. Dobbins, Southern Baptist Theological Seminary, Louisville, Ky.

—o—

During the week of July 18-23 a multitude of young people, numbering nearly 2,000, came to Ridgecrest for the Southwide Baptist Training Union Assembly. It was truly a wonderful week.

Of course these young people had a glorious good time, but let no one jump to the conclusion that it was a week of mere fun and frivolity. Into six days were crowded high hours of inspiration, serious sessions of study, close-knit periods of conference, and quiet hours of devotion. It was amazing to observe the overflowing vitality of youth who could get up at 4 a. m. in order to climb Kitazuma to be together in a sunrise prayer meeting; return for breakfast and go steadily through a crowded program of study and conferences until noon; play hard in the afternoon as they had worked in the forenoon; take up the serious business of the meeting early in the evening and press it forward until bed-time; and gather for prayer and praise at the lakeside before saying goodnight. These Baptist boys and girls were no cake-eaters and lounge-lizards, nor were they a bunch of over-pious "softies," but as fine, wholesome, robust, sturdy a lot as could be found in the land.

It would be impossible to detail the program of the week. Each morning was begun with a stimulating message from Dr. Hight C.

Moore, beloved senior editor of the Sunday School Board, who was designated "Assembly Pastor." Then followed graded discussion groups, in which life problems of young people and adults were frankly faced and the mind of Christ sought for their solution. Laboratory periods came next, with emphasis on best methods of modern Training Union work. Followed then a period of discussion centering on the development of the far-reaching associational plans for promotion of the Training Union and the extension of its blessings to every church in the Southern Baptist Convention; after which the inimitable W. Hersey Davis brought never-to-be-forgotten messages from the New Testament.

Promptly at seven each evening a round of conferences began—on missionary activities and mission study; social and recreational activities; Training Union publicity; study and devotion; better music. Then came a delightful song service led by Mr. and Mrs. B. B. McKinney, preparatory to a stirring and challenging sermon by Dr. W. R. White, pastor of First Baptist Church, Oklahoma City. The evening program was brought to its close by the showing of a powerful and impressive motion picture presentation of the evils of alcohol, followed by Dr. Moore's goodnight message at the lakeside.

While young people predominated, it was significant that many adults were present. Stress is everywhere being placed by Training Union leaders on the necessity and value of a training program in every church for every church member. It stirs the imagination to contemplate the results should this dream be realized and "proving ground" for the development and testing of new ideas and plans in this great field of our Southern Baptist life. Secretary Holcomb, Mr. Lambdin and his Training Union associates, and Mr. Perry Morgan and his able staff of Assembly helpers, deserve our congratulations and deep gratitude for this wonderful week at Ridgecrest, the fruits of which God and eternity alone can fully know.

—BR—  
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Wherever it is—however broken the surface—freely apply soothing  
**Resinol**

  
**Gray's Ointment**  
USED SINCE 1820 FOR---  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
25c at your drug store.  
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**VACUUM PACKED**  
In useful glass jars and in the familiar can.

Thursday, August 19, 1937

## Sunday School Lesson

Prepared by  
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

### Lesson for August 22 THE PRIME FACTOR IN THE MAKING OF A PEOPLE Exodus 25-40

**Introduction.** Some months ago, the rule was laid down that we could find the estimate which God places upon any subject discussed in His word by noting the amount of space devoted to the discussion of that subject in the word. Find a discussion of any subject in the Bible. Now look up all the references to that subject in the Bible, and see how much space altogether is devoted to a discussion of that subject. In proportion to the space so devoted is God's estimate of the importance of the subject.

Now try by this rule this matter of the institution of worship of Jehovah among His people. Does it seem to you that it is treated as a matter of prime or of secondary importance? Here was the God of the nations engaged in the work of forming a nation to be His chosen, peculiar, special people. He is going about the process of building His people, who shall be called by His name, who shall make the world to know of the good, and how to grow into the greatness which shall resist the wasting touch of time, of all the waves of sorrow that surge and all the tempests of affliction that beat from any quarter. What now, does God set forth as of prime importance in the making of His people?

Bear in mind that this factor in the life of the Hebrew people is no isolated instance of a tribal divinity's effort on behalf of his own. This is no lone example of a priesthood's effort to direct all the currents of a nation's life toward itself. There are those who claim that the Jewish priests of a far later day either wrote or amended the records of Moses to conform to their own desire to arrogate all authority in the Jewish state to themselves. Peculiarly ambitious, peculiarly arrogant, peculiarly tyrannical, peculiarly intolerant, these Jewish priests usurped authority to set their formal religion at the center of their people's national life and ruthlessly forced conformity to the religious forms which they saw fit to institute; so runs the critical declaration. Search and look!

Never a people, ancient, mediaeval, or modern, grew great except as that people strove to realize in private and in public life its highest conception of God. The only people who grew great were those who set a lofty estimate on spiritual values. The only people who have made notable contributions to the sum of history placed religion at the center of the national life, and the national life of no people

long survived its desertion in practice of the best things in its religion. When a nation corrupted its religion, that nation rotted at the heart and ceased to play a notable part on the stage of national life. Not poverty, not ignorance, not lack of military or other discipline, not lack of political acumen or of diplomatic sagacity, but irreligion, godlessness, lack of genuine piety smote and does smite nations into the dust.

How sorely do our own people need to relearn this truth right now! If, reader, you have not done so, send to the Baptist Book Store at once for a copy of "The Answer by Fire," E. K. Cox, and read it to review your grasp of this truth. Do it lest you forget that God's methods of the yesteryears may be safely employed today, and that His truths abide and His principles obtain from age to age. As it was in the beginning, is now, and ever shall be; religion, the true religion, is the very heart of this as of every nation's life. The greatest factor in the preservation and progress of our people is the same that made us great, and the sheet anchor of our hope is in the faith of our people in the God of our fathers.

#### I. GOD DEMANDS OF HIS PEOPLE THE DEDICATION OF THEIR BEST TO HIM IN WORSHIP. Exodus 25:1-7.

Notice in this passage that God made request for an offering so inclusive that all His people might have part in it. It ranged from gold to goats' hair, and from precious jewels to olive oil. He asked an offering in which all His, without exception, might share. Our God has not changed one bit. He demands the best we have today as in that day.

"Oh," says a brother, "you made a proposition that God demands our best, and here you are gone off on the subject of giving sordid money! Certainly you do not mean to say that this is our best." Wait, brother, wait a minute! If you do not rate your money as being of great worth, why do you hang to it with relentless tenacity? If you do not regard it as being of more importance in the scale of value than your very children, why do you withhold it from the Lord to the hurt of the religious training of your children? I mean you who send your children to any sort of a school on earth at which you can save a dollar of what it would cost you to send them to schools where their souls as well as their minds would have a chance, and where God would get a chance at them that it is hard for Him to get where you are sending them. You will wreck the health of your body to accumulate money, and then hold onto it like grim death when an appeal is made to contribute to provide better religious advantages for the children of your community. When I say that God demands your best in your worship of Him, I mean that He demands the dedication to Him of the things you treasure most.

#### II. GOD LAYS DOWN DIRECTIONS FOR THE SERVICE WHICH HE DEMANDS OF

HIS PEOPLE. Exodus 25:1ff. And He demands their service. He demands that they work for Him with their hands, and worship Him through this work. He demands the service in song of the singer, the service in teaching of the teacher, the service in ministry of the minister, the deacon, the service in witnessing of the witness, and the service in preaching of the preacher.

He likewise lays down directions for the service in all essentials. A failure to recognize God's authority in this and to shape our conduct in line with His requirement has led to all the pollutions of the pure religion which have mothered all of the two and seventy jarring sects. If men were willing to do just what God says, there would be one people of one faith and one order. III. GOD'S PROMISE IS THAT HE WILL MEET AND ABIDE WITH HIS OBEDIENT PEOPLE. Exodus 29:43-46.

The people who hear His voice and prepare for His coming may rejoice in the assurance that God will come to them and meet with them.

His people may also rejoice in the knowledge that when they have obeyed Him in the preparation of that which He has demanded He will consecrate that which they have dedicated, and sanctify it to His peculiar use. Did you give a dollar or ten dollars to the Baptist Hospital in Jackson, or Memphis, or New Orleans? Are you unconscious that God has consecrated that gift to His service, and that your dollar thus dedicated is not lost or wasted, but is going on in blessed ministry?

Our God has promised (Exodus 29:46) that when His people have dedicated their treasures and their service to Him that they shall know Him. He has said so. If you would know God, obey Him in the matter of your gifts and of your service, and you shall know Him. What is it to know Him? It is eternal life. Our Lord Jesus said so (John 17: 3) "This is the eternal life, that they know Thee the only true God."

#### IV. THE PRESENCE OF GOD GOES WITH HIS OBEDIENT PEOPLE TO BLESS THEM IN GIVING THEM GUIDANCE AND COUNSEL. Exodus 40:34-38.

In the longer passage comprised in the lesson for today we have the whole of the process set forth in the plan of God for His people and in their response to that plan. He took them by the hand to lead them out of Egypt, and He did it. He took them to Himself in covenant relation and they declared their purpose to observe the provisions of His agreement with them. This lesson shows His di-

recting them in the institution of their religious life, and their response to His direction. Their response was such that He came to be with them and to be their God. His presence went with them, and gave them peace and triumph in direct proportion to the measure in which they kept covenant faith with Him.

We read of and hear of people who are in doubt as to the reality of God, and of the reality of His presence with them. His people in the long ago need have no doubt of this. The cloud of the glory of His presence descended upon the place where they had placed His name and upon the tabernacle which they had prepared as their meeting place with Him. Plainly as they could see any other cloud they saw the cloud of His presence. Glorious as the rising sun they saw the brightness of His appearance in the night.

Do you have as certain assurance of His presence with you? Do you live beyond the reach of doubt as to His grace extended to you? Of His presence with you, of His providence over you? Is there the shadow of a doubt that He is real in your life? That He sheds His glory on your path? That He girds you with strength for the march which lies ahead? Does He give your thirsty soul refreshing water from the rock? Your hungry heart fresh manna from heaven? Your weary eyes the far, fair view from your tent of residence all the way to the sentinel summits which rim the pearly white city of the saints' everlasting rest?

BR  
"Boys," asked the teacher, "which of you can tell me the pine that has the longest and sharpest needles?"

Up went a hand in the front row.  
"Well, Tommy?"  
"The porcupine."—Ex.

## QUICK! STOP CHILLS AND FEVER!

*Take This Good Old Medicine for Malaria!*

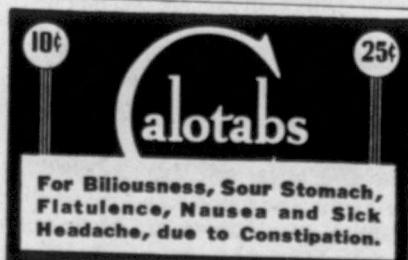
When you've got chills and fever, you want real and ready relief. You don't want to go through the usual old misery.

Grove's Tasteless Chill Tonic is what you want to take for Malaria. This is no new-fangled or untried preparation, but a medicine of proven merit.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly relieves the chills and fever and also tends to build you up. That's the double effect you want.

The very next time you have an attack of chills and fever, get Grove's Tasteless Chill Tonic and start taking it at once. All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

**STANBACK**  
**HEADACHE RELIEF**  
**10¢ - 25¢**



Thursday, August 19, 1937

DR. J. W. BRUNER  
SOUTHWESTERN BAPTIST  
ARY  
By L. R. S.

At the recent Board of Trustees of the Southern Baptist Theological Seminary, it was unanimously voted on a quiet movement, not in any sense a campaign for money, such a spirit and interfere in no way in the Executive Program, or anything else nomination. People are to be approached with wills or annuities.

The president of the First Baptist Church of Chickasha, Oklahoma, be assistant to him. His duties will be in this quiet movement. He will not be in any sense an administrator, but will be open for review of all the causes. His income will in no way affect the other funds. Already all of the year and part of the year has been secured to be provided for in no sense be funds of the institution paid for his salary, but given otherwise.

The brotherhood call on him for a limited number of work on Sunday tent for denominational otherwise.

The following Dr. Bruner: He since 1909 of Kentucky, Texas, Oklahoma, has great First Church 15 years and has up with great success the 75 Million Mexico as state been a member of the Committee of the Convention since He led Oklahoma paying campaign all the debts of that state at been director in Oklahoma since that movement in the personal club. He of the Executive convention of O years. He is successful soul leader, dear to Southwise in counsel in his thinking hearted and soul. He is a wisdom and one of the best will help even New Testament a trained, co

**DR. J. W. BRUNER JOINS  
SOUTHWESTERN SEMI-  
NARY FORCE**  
By L. R. Scarborough

At the recent meeting of the Board of Trustees of the Southwestern Baptist Theological Seminary it was unanimously decided to put on a quiet movement for endowment, not in any sense a public campaign for money, and conducted with such a spirit and method as to interfere in no way with the Cooperative Program, the 100,000 Club or anything else now on by the denomination. People of large means are to be approached for gifts, wills or annuities.

The president in order to accomplish this had to have some valuable assistance. The Board of Trustees turned, after prayer and careful counsel, to Dr. J. W. Bruner, pastor of the First Baptist Church of Chickasha, Oklahoma. His title will be assistant to the president. His duties will be in the direction of this quiet movement for endowment. He will not be a teacher nor in any sense an administrator. He will be open for revival meetings and denominational service in helping all the causes. His salary and expense will in no sense be a tax on the other funds of the Seminary. Already all of his salary for this year and part of it for three years has been secured. The rest of it will be provided for speedily. This will in no sense be a tax on the other funds of the institution. The money paid for his salary would not have been given otherwise to the Seminary.

The brotherhood will be free to call on him for revival meetings to a limited number, and for supply work on Sundays, and to some extent for denominational labors otherwise.

The following things are true of Dr. Bruner: He has been pastor since 1909 of strong churches in Kentucky, Texas, New Mexico and Oklahoma, has been pastor of the great First Church, Chickasha, for 15 years and his church gives him up with great reluctance. He led in the 75 Million Campaign in New Mexico as state secretary. He has been a member of the Executive Committee of the Southern Baptist Convention since its inauguration. He led Oklahoma in a \$300,000 debt-paying campaign which liquidated all the debts of the denomination in that state at that time. He has been director of the 100,000 Club in Oklahoma since the beginning of that movement, and led the South in the per capita membership in that club. He has been a member of the Executive Board of the Convention of Oklahoma for many years. He is a great preacher, a successful soul-winner, a denominational leader, loyal to everything dear to Southern Baptists. He is wise in counsel. He is constructive in his thinking. He is missionary-hearted and evangelistically hot in soul. He is a pastor of remarkable wisdom and consecration. He is one of the best men I know. He will help everything dear to the New Testament and hurt nothing.

The Southwestern Seminary needs a trained, consecrated helper to

make possible its stabilization with an enduring endowment. Is there a need anywhere greater than this? Is there a man finer anywhere to give his noble life to such a cause?

The Seminary will appreciate any information from anybody making it possible for him to approach people of wealth that they might be led to invest in an enduring endowing for the training of the right sort of leadership in one of Christ's most effective institutions. We crave the prayers of the brotherhood and their full understanding about this matter, their sympathetic and cooperant attitude. Pray for this noble soul who is a cultured, consecrated Christian, a man of noble parts with a compassionate heart and a cooperant leadership.

**BR  
CALvary, TUPELO**

We recently closed probably the most helpful meeting our young church has experienced. Dr. Edward A. McDowell, Jr., of the department of New Testament and Greek in our Southern Seminary, preached in the meeting. You will remember that Dr. McDowell was called from the pastorate since Dr. Robertson's death. His clear, scriptural and applicable preaching gripped the hearts of his hearers. The morning services were given to teaching the Word, and were the best attended morning services in recent years in our city.

It is gratifying that as the great leaders in the ranks of Southern Baptists are called away God has others prepared in spirituality and scholarship ready to step forward and carry on. Dr. McDowell is sure to rank among the greatest spirits among us. As he preached we found ourselves in the condition of the people that Luke describes in 24: 36: "Jesus, Himself stood in the midst."

The church and the work have been strengthened as Christ was lifted. Sixteen were added to the church. The second Roman Catholic within six months is to be baptized, having made public her faith in the atoning Blood of Christ Jesus for remission of sin.

**Guntown Meeting**

It was a privilege to labor for one week with Rev. J. P. Colvin and the saints of Guntown in their annual meeting. Nine were added to the church. Large crowds came for the evening services and the morning services were well attended. Brother Colvin is doing a fine work in the leadership of these people. The church is responding to his leadership. Happy are the pastor and people who are thoroughly united by the common bonds in Christ Jesus.

**—o—**

**Plantersville Revival**

On August 1st we began a meeting with the Plantersville church, of which Rev. J. P. Colvin is pastor. This is one of the most active and aggressive rural churches in our state. The large auditorium was well filled at every evening service, and with the exception of Monday the morning congregation numbered more than one hundred. Nineteen were added to the church, fif-

teen for baptism. All but three of these were young men and boys in the "teen" ages. It was glorious to see young married men step out on the promises of God. Through the week the congregation reported more than 1,700 chapters of the Bible read. It was truly a rich experience to be in this meeting.

The music was ably led by brother Jack Perkins, business manager of Clarke College at Newton. This is his first meeting in this section of the state, but it will not be the last. Inquiries were made and dates fixed for next summer.

Brother Colvin is militant, aggressive, and stable in his preaching. He has carried so much work in recent months that he could be in the services for only part of two days, being ordered to his bed by his doctors. The churches at Guntown, Saltillo, Verona, and Plantersville, are developing along all lines under his splendid leadership. He has put his best in the work of his Master, and the Lord is greatly blessing his work.

S. B. Cooper.

**BR  
MR. GEORGE A. EDDLEMAN**

Mr. George A. Eddleman of Weir, Miss., was born in December 1864, and died July 4, 1937. Early in his life he united with Beulah Baptist Church, near Weir, Miss., which church later ordained him as deacon. Many years ago he moved to Weir and united with the church there. Brother G. A. Eddleman was of Baptist stock; his father, Henry Eddleman, being a charter member of Beulah church and the first one buried in Beulah Cemetery.

During his stay in Weir he was active in the church, serving on the building committee for the present church building.

The writer never had many friends and deacons so loyal as brother G. A. Eddleman. His wise counsel helped both church and pastor greatly. He loved God and the Scriptures, in which he was mighty. He loved the church and also the souls of the lost, whom he sought to lead into the light. No conversation with him was complete which did not turn upon the Word of God.

Brother Eddleman had been in ill health for some time before his death, thus being deprived of church attendance.

A good workman, one of God's great and noble servants has gone to meet his Lord whom he loved and delighted to serve. He is survived by his noble companion, Mrs. Ella Carr Eddleman and several sons and daughters, who mourn

his passing, to whom we extend loving sympathy.

One who loved him,  
N. H. Roberts.

BR

**FAIRVIEW, SUNFLOWER CO.**

—o—

Union revival services for Fairview Baptist and Methodist churches, near Indianola, Miss., began July 15th, and continued through the 23rd. Attendance was far more than had been in years.

Brother C. M. Day, pastor of the Baptist church, did the preaching, and Mrs. J. B. Ratliff, a highly esteemed member, directed the singing.

There were twenty-one additions to the churches, seventeen by baptism, four by letter.

The Lord has blessed us greatly in these services, and we are looking forward to working with brother Day, who comes to us from Bloomfield, Ky. We feel blessed in the privilege of having him as our pastor.

Mrs. H. Lipe



**Banquets**

**\$1.00**

*Alene Harris*

How graciously Jesus used banquets, feasts and suppers while here on earth. Miss Harris has prepared this book in answer to any question that may arise as we contemplate the important banquet occasion,—tables, themes, decorations, favors, menu, program, emphasis, everything. Indispensable to all church organizations.

**From Memory \$1.50**

*J. B. Cranfill*

The author of this entertaining and inspiring volume has lived long and well. Here are included memories of pioneer life in Texas, heart tributes to loved ones, impressions of the great and near great whom he has met on life's trail, records of great movements, robust testimony of faith in God, and sparkling humor which have been kept glowing through the years.

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Relieve and refresh your eyes with  
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**Old Reliable EYE WASH**  
Used 60 years. Genuine in red box.  
25c and 50c sizes. Ask your druggist  
for new large size with dropper.  
**DICKEY DRUG CO.**  
Bristol, Va.

Thursday, August 19, 1937

Thursday, August

## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I am glad to report to you today two new members for the quarter-to-two club, who each sent his dues for August. They are Charles and James Ellard of Picayune. The boys already give their tithe of what they have, but will give this each month as a gift of love to the Lord Jesus. It is good to see boys trained in this way by a Christian father and mother.

Then comes another letter from our friend, Charles White of Pittsburgh, who always writes an interesting letter. He gives a good account of the celebration of two birthdays, his birthday on July 6th, and his great-grandpa's, on July 11th. Ninety candles on brother Ford's birthday cake must have looked very impressive, mustn't it? We hope Charles is going to be as good and useful a man as his great-grandfather.

Mrs. McCall's letter has come a long distance to get on our page, and we thank her for it. You will notice that she is not now in Texas, but in Mississippi for a short time. Though her letter is written from Potts Camp, you will find her again at 1811 Jennings St., Fort Worth, Texas, unless you hasten to write her a card at Potts Camp. Is not that a sweet story she tells of the Lady Principal's request to her girls at school? I am sure that our dear friend, whose name was Sallie to most people there, signed her name in her Bible as she was requested. And I wish that many of you would write in your Bibles this that was written in that Bible. I believe Mrs. McCall would be made happy if you would do this. Perhaps she even put it in her letter in the hope that you would.

The day after we reached here, we took a morning walk in the direction of Cheyenne Mountain, to the west, and there high up on the mountain side saw the Will Rogers Shrine of the Sun, the granite memorial which has been erected to the noted actor by his friend, Mr. Spencer Penrose. It is a 100 foot spire, built to last 1,000 years, though mortal man cannot look so far into the future. It cost a fortune to build. It will contain an immense bust of Mr. Rogers, and there are frescoes on the inner walls, showing life in the Pike's Peak region from many years in the past.

The Rogers' Memorial is to be dedicated on September 5th and 6th, and will be marked by a rodeo, or wild west celebration and other events that Mr. Rogers would have enjoyed.

Here is a letter from brother Mize, just came in. He is a great friend of ours and the children's page. Soon he and Mrs. Clara and W. G., Jr., will be on their way to Ridgecrest, where it is possible some of you may meet them.

Girls, did you notice that all our letters this week are from boys, with the exception of the one we are fortunate enough to have from Mrs. McCall? Don't fall down on me next week!

Much love, from,

Mrs. Lipsey

—o—

### THE PARABLES OF JESUS 3. The Mustard Seed and the Leaven

Matt. 13:31-33

I wonder if you have ever picked up an acorn, and thought of the great tree with its spreading branches and thousands of leaves that it would make if properly planted and taken care of. This growth from a small beginning in spite of many obstacles is what the Saviour is thinking of when he looks at the great far-spreading and upward-reaching mustard plant. A man one day put the tiny seed, the

smallest of all the plants they know of, in the ground, and it drew to itself moisture and swelled and broke open, and the tiny first leaves came out. Soon the little plant came out, and began to grow on the surface of the earth, and in course of time a great shrub was increasing in size and shadow, and people rested in its shade, and the birds made their nests among its branches and raised their little families there. "So," He says, looking into the future, "will God's kingdom come, from the small beginnings which we see about us. So will this growing plant by the power that God has put into it increase and develop until it becomes the power and righteousness of God in a sinful world." And do we not today see God's kingdom today increasing and expanding in all the countries of the world, giving comfort and hope to weary souls, saving sinful souls and lives, putting new purpose into individuals and communities?

But there was another way in which Jesus looked upon growth of his kingdom. A woman had some leaven or yeast, and began to make some bread. I can look back a long time, and see my dear mother doing this very thing, dissolving yeast and making up dough, finally putting the batch of well-worked dough into a warm place at night, so that her family might have rolls, the best ever rolls, at their breakfast. So did this woman. The little yeast was "hidden," lost, and soon it begins its transforming work, changing that unwieldy mass into the light rolls or bread for her family's food. And it was not the same thing as it was: the germ, and the life in it has made a change in it. So it ought to be in the heart which receives into itself the spiritual leaven of God's grace: it should be transformed in nature. That means that if we are Christians, we must be different in our hearts from what we were before we accepted Jesus, and that we must live for Him.

—o—

Dear Mrs. Lipsey:

Your letter and check from the Children's Circle of the Baptist Record, amounting to \$14.92 was received in this morning's mail, and I am pleased to enclose our receipt as an acknowledgement of this splendid contribution, made possible through your efforts, and the members of your circle.

I am glad to count you and the members of your club among our most loyal friends. I wish we had many more like you.

I am glad to know that you were able to make your visit to Colorado, and I hope that you will enjoy every moment of your stay, keeping well and returning to Mississippi, greatly improved in health. I am glad that Dr. Lipsey was able to go, and wish that he could make a longer visit, as I know he deserves the rest.

I have just returned from Kentucky, having taken my mother up for a short visit. We had a very delightful trip. Clara, W. G. and I are planning to leave for Ridgecrest, N. C., on August 14th, for a two weeks vacation. We will leave Jerry in Durant with Mrs. Ray. I wish you could see him. He is growing fast and getting cuter all the time.

Please remember me to John and his wife.

Best wishes for you and Dr. Lipsey,

W. G. Mize, Supt.

—o—

Pittsboro, Miss.

Dear Mrs. Lipsey:  
You were right, I did live in

Clinton when brother and I were small boys.

Mother says she is glad for Charles and me to join the quarter-to-two club. We are sending the quarters now for August. Brother and I pay the tithe of what we earn through the church here and this is our love gift to Jesus.

Your friends,

James Allen Ellard

Charles A. Ellard

All right, James and Charles. We are so pleased to have two more members of the quarter-to-two club, and shall be expecting to hear from you now each month. Thank you, boys.

—o—

Picayune, Miss.,  
July 16, 1937

Dear Mrs. Lipsey:

Am sending 10c for the B. B. I. girl. I sold vegetables to make this. I put my orphanage collection in last Sunday which was our "Stokes Orphanage Day." I was 10 years old the 6th of July and mama let some of my cousins, friends and me have a little picnic. We enjoyed it so much. And on the 11th we celebrated Pa Ford's 90th birthday. There were 30 of us, including his children, some grand children and great-grandchildren, and a few friends. There was a great large cake with 90 candles on it, lots of sandwiches, tea and lemonade. We had it under the shade trees.

I learned all the memory verses for last quarter in Sunday school and Matt. 25:34, 40 for this quarter.

Pa sends love to Dr. Lipsey.

Your friend,

Charles White

Dr. Lipsey's birthday is July 5th, so he could have celebrated with you if he had been there. He sends his love to you and brother Ford. We enjoyed your letter, have put your gift down in my children's page account book. Thank you for both.

—o—

Potts Camp, Miss.

Dear children:

You are likely to be surprised to hear from me in your very own state. Now coming from north Texas, I am enjoying the hills and valleys here, for the trees are larger and more abundant, and in the mornings looking out over the hills I think the view must be almost equal to that of Smokey Mountain, though as a fact I've seen them only in imagination or by a painter's brush.

Now I wish I could describe my feelings as I am attending a real old fashioned protracted meeting this week. Just like old times except an organ to aid in the singing. In my childhood we did not have them. There is much interest and we hope souls will be saved and Christians will be brought into a closer relationship with the Master. Now it may be surprising to many of you that when I attended school in Blue Mountain in '76 I saw my first organ and on asking if it was used in prayer meeting I was told, "Oh, no, it is played at school opening, but not in prayer meeting." One day our Lady Principal said, "Girls, I wish you'd write this in your Bibles, 'Never misbehave in any religious service,' and sign my name, and, if you can conscientiously, write, 'I will never,' and sign your names." And even yet I remember it if I see or hear any misconduct during a religious service.

I intend to be back in Texas soon and hope to tell you of some interesting experience.

Love to you and Mrs. Lipsey,  
Mrs. McCall

And our love to you, sweet friend, and thanks for the helpful letter.

BR

W. R. Haynie of Durant assisted Pastor Robert Martin in a meeting in Concord Church, Yazoo County. Five were baptized and others joined by letter.

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You are likely to be surprised to hear from me in your very own state. Now coming from north Texas, I am enjoying the hills and valleys here, for the trees are larger and more abundant, and in the mornings looking out over the hills I think the view must be almost equal to that of Smokey Mountain, though as a fact I've seen them only in imagination or by a painter's brush.

Now I wish I could describe my feelings as I am attending a real old fashioned protracted meeting this week. Just like old times except an organ to aid in the singing. In my childhood we did not have them. There is much interest and we hope souls will be saved and Christians will be brought into a closer relationship with the Master. Now it may be surprising to many of you that when I attended school in Blue Mountain in '76 I saw my first organ and on asking if it was used in prayer meeting I was told, "Oh, no, it is played at school opening, but not in prayer meeting." One day our Lady Principal said, "Girls, I wish you'd write this in your Bibles, 'Never misbehave in any religious service,' and sign my name, and, if you can conscientiously, write, 'I will never,' and sign your names." And even yet I remember it if I see or hear any misconduct during a religious service.

I intend to be back in Texas soon and hope to tell you of some interesting experience.

Love to you and Mrs. Lipsey,  
Mrs. McCall

And our love to you, sweet friend, and thanks for the helpful letter.

BR

W. R. Haynie of Durant assisted Pastor Robert Martin in a meeting in Concord Church, Yazoo County. Five were baptized and others joined by letter.

## CLARKSDALE

—o—

The several unions of the Clarksdale Baptist church have recently completed a week of study and the results were most gratifying. There were 97 people enrolled in the courses and above 80 took the examination. Miss Inez Gilbert worked with the Juniors; Mrs. M. J. Dunn with the Intermediates; Mr. DeShazzo of Coldwater, Miss., with the Seniors, and the pastor with the Adults. The new adult union has prospered greatly and the old adult union has maintained a fine spirit of work.

The interest in the work in our church has been maintained this summer with a most commendable effectiveness. We have received nearly 100 members into fellowship since March 1st. During the last year and one-half there have been 275 additions.

The pastor just completed a meeting with Rev. F. O. Martin and the Walnut church. Large crowds attended the services and the additions showed 32 with 16 for baptism. This is one of the best of our rural churches.

Cordially,  
Dr. N. D. Timmerman  
—BR—  
SCOBAY V. B. S.

—o—

On the evening of July 30 the Scobey vacation Bible school met for the commencement exercises which closed two weeks of work and play for the glory of our Lord.

The faculty of five ladies all worked diligently for the success of the school. A group of twenty-eight boys and girls also contributed their part in making the school a success.

From the enrollment of thirty-three, sixteen attended perfectly; eighteen boys and girls receiving their certificates. The offerings and donations amounted to three dollars and twenty-three cents (\$3.23) taking care of all expense.

Although the school was small in number we feel that quite a bit was accomplished for the glory of our Master; and that we may never know to what extent our small efforts may grow as only time can tell.

Frances Lippincott

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This summer been promoted five hundred

Baptist  
Aim—

OXFORD

Suggestions To T  
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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Suggestions To Those Who Will Make the Annual Report of the B. T. U. to the Association

Training Union work continues to challenge every Baptist church and member. As organized now there is a place for every member of the family in the Training Union. It is proving true that some of the very best Training Unions are in country churches, even churches that have just a one room building, they either put up portable partitions or curtains thus providing separate rooms for the individual meetings.

The association is regarded as the most important unit in our organization for promoting the work because it is only through an associational organization that EVERY church and EVERY member can be reached and enlisted. In order to develop the Associational Training Union, each year there is held a statewide conference for Associational Training Union officers. This conference was held in Jackson last February, with an attendance of some four hundred individuals. Another such meeting will be held next February 22-23.

This year the state was redivided and fifteen districts made. In each of these a successful one day convention was held last June. These conventions are held annually and are highlights in the Training Union program each year.

This is the year for the State Training Union Convention. This meeting will be held in First Church, Vicksburg, November 24 - 26, Thanksgiving week. Already such speakers as Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, Dr. Frank H. Leavell, Secretary of the Baptist Student Union of the South, Dr. Jacob Gartenhaus, missionary to the Jews among Southern Baptists, and Mr. George Elam, Training Union Secretary of New Mexico. This will be a highly inspirational as well as practical meeting.

Realizing the value of study to the Christians growth we urge that every union conduct several study courses a year. Pastors are finding that this is one of the very best ways of contacting his people and getting acquainted with them, thus more and more they are teaching many study courses. New books are added every year for each department. A very helpful book for the Juniors came out recently, *The Junior and His Church*.

A quarterly for the Story Hour Leader has been added to the helpful literature. This "Story Hour Leader" has found a welcome already into several thousand leaders' homes. This gives us eight splendid helps for the different departments of the Training Union.

This summer a campaign has been promoted with the goal that five hundred churches could be en-

listed for an enlargement campaign or at least a study course. A fine group of young people with several pastors have helped our state workers in organizing for this campaign, and a large number of student volunteers have helped in teaching the courses. We list below the results of this campaign in our association with other facts about the Training Union work in our association:

No. churches in association.....  
No. with one or more unions.....  
No. churches with Training Unions..... (At least a director) We have..... Story Hours.....  
Junior B. Y. P. U.'s..... Intermediate B. Y. P. U.'s..... Senior B. Y. P. U.'s..... B. A. U.'s. No. churches holding study course this year..... No. classes..... No. of awards issued..... Plans and goals for another year, (list on back).

Director  
Note—Please see that all information about the Training Union of every church is put into the church letter to the association. Let this include the name of director and leaders. We hope these will be printed in the minutes of the association.

BR  
**BETHLEHEM CHURCH**  
—o—

Bethlehem Church in Choctaw County recently held their annual revival which lasted six days. The church was much revived and we are sure the good effects will reach far into the future. There are few if any church attending people remaining out of the church in its territory. However during the week we took a religious census, which revealed quite a few in the church territory among the non-attending class. These can possibly be reached best through a modern standard Sunday school.

Our pastor, Rev. W. W. Simpson, did the preaching. He is one of the most consecrated and efficient pastors the writer has ever known. He is a missionary Baptist preacher in every sense of the word. While exhibiting a consuming passion for the lost he is also mindful of the Christian's need.

During the week we took the first Sunday school training course to be held at this church. The book "Building a Standard Sunday School" was efficiently taught by Mrs. Worth Long. She was assisted by Miss Aeline Stacy, both of them being from Reform, Miss. These ladies each did a splendid work and should be kept busy for the Master.

Fraternally yours,  
W. S. Oswalt

Ackerman, Miss.

BR  
M. W. C.  
—o—

The Endowment Campaign of Mississippi Woman's College goes

forward with marked success and to the satisfaction of its official leaders, Dr. Otto Whittington, general director, G. M. McWilliams, general chairman, President W. E. Holcomb, and the campaign committee.

Hattiesburg citizens on the basis of their response last year are challenging all other Mississippians to match their subscriptions of \$100,000 and complete the major task now before state Baptists, the Mississippi Woman's College Endowment Campaign. A net of \$200,000 must be added to the productive endowment of the college.

In energetically following his schedule of speaking to Mississippi Baptists in their respective churches, Dr. Whittington spoke at Picayune on Sunday, August 8th. He has engagements for Stone and Covington County Rallies on the two subsequent Sundays. Investigations from a number of other churches will be accepted as Dr. Whittington and Dr. Holcomb are able to make dates on their full calendar.

In a pamphlet compiled by President Holcomb, he gives a complete and accurate statement of the value of the holdings of Mississippi Baptists in their three standard senior colleges, the "why" of the endowment campaign, progress to date, and plans for completing the task.

Numbers of prominent Baptist ministers over the state are voluntarily joining Dr. Whittington and Dr. Holcomb in the speaking campaign contemplated for September and October, there being a greater number of invitations than the two can possibly accept.

BR  
**S. S. ATTENDANCE AUGUST 15**  
Jackson, First Church ..... 692  
Jackson, Calvary Church ..... 688  
Jackson, Grif. Mem. Church ..... 543  
Jackson, Davis Mem. Church ..... 132  
Jackson, Parkway Church ..... 156  
Jackson, Northside Church ..... 96  
Laurel, West Laurel Church ..... 498  
Laurel, Wausau Church ..... 53  
Clinton Baptist Church ..... 187  
Columbia Church ..... 480  
West Point, First Church ..... 258  
Indianola Church ..... 148  
Indianola Church (8-8-37) ..... 130  
Mantee Church ..... 91

BR  
**B. T. U. ATTENDANCE AUG. 15**  
Jackson, First Church ..... 85  
Jackson, Calvary Church ..... 114  
Jackson, Grif. Mem. Church ..... 220  
Jackson, Davis Mem. Church ..... 48  
Jackson, Northside Church ..... 35

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**3 YOUNG PEOPLE'S WEEKLY**  
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## BUSY AND BLESSED

—o—  
Dr. Otto Whittington, general director of Mississippi Woman's College Endowment Campaign, is filling a number of engagements at county rallies over the state and accepting invitations to speak in the churches as he can make dates on his full calendar.

Dr. Whittington delivered an address on "Christian Education and the Endowment Campaign" at the First Baptist Church in Laurel in their regular eight o'clock morning service on Sunday, August 1. He spoke again in the Second Avenue Baptist Church in Laurel at eleven o'clock. At three o'clock of the same afternoon he addressed a large audience assembled in the Baptist church at Soso. And again that night he spoke to the congregation at West Laurel Baptist Church.

Dr. Whittington was with Dr. R. K. Corder at Picayune on Sunday, August 8; with the Rev. N. J. Lee at Wiggins on Sunday, August 15 for the morning service and with the Rev. W. W. Ferguson at Perkinston for the evening hour.

Dr. Whittington has engagements to speak at Mt. Olive and at Collins on Sunday, August 22. Other engagements are pending.

BR

**PASTORAL CHANGES:** H. M. Lintz goes to First Church, Lake Charles, La., from Chicago; C. W. Jones to Holden Church in Louisiana; B. F. Morrison goes from Bulard, Texas, to Melwood Avenue Church, Brownwood; T. A. Patterson goes to Colorado, Texas; J. P. DeLoach to Ila, Texas; L. O. Evans to Whiteright, Texas; J. Q. Herren to Bernalillo, N. M.; A. D. Odom goes from Mays Lick to Maysville, Ky.; L. D. Mitchell goes from Dalhart to Stephensville, Texas; J. W. Wells goes from Henderson, Ky., to Bay Minette, Ala.

Laurel, West Laurel Church	141
Laurel, 2nd Ave. Church	78
Laurel, Wausau Church	55
West Point, First Church	116
Columbia Church	86
Indianola Church	91
Indianola Church (8-8-37)	61

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Thursday, August 19, 1937

## THE PREACHER—HIS BIBLE

—o—

I

The Bible the Preacher Possesses. A number of years of varied experiences may justify the suggestions made here. The preacher's Bible should be a good book. Of course the reference is not to the reading matter, but to the material of which the book is made and the mechanical makeup. As the preacher's one book, his weapon of offense and defense, his source of information, his constant companion, his supreme rule of authority, his book will have hard usage, and if its life is long, this seems to be a wise suggestion.

The preacher wants his Bible to last long because the very position of passages on its pages and the place it is located in reference to the makeup of the book becomes pictured in the mind, and at a glance at the page he can spot the word, or verse. Familiarity with a book, especially the Bible creates a sort of reverence for it, something like kinship. One time in a lifetime is about as much time as a preacher can spend in becoming familiar with his Bible.

Then he wants to mark his Bible, and the only satisfactory marking is that done in a Bible, many years in his possession, reading and study. And it does take years to rightly mark a Bible. By various signs, characters, colors of marks and combinations of methods, the book is marked and these marks are invaluable to the preacher. Few have the time or the courage to compare the markings of the old Bible, or remark one fully.

Because of his familiarity with his Bible, and the marks he has made in it, a well constructed book of good material should be owned by the preacher. The memories of experiences in churches with miserable or mediocre lighting, and the strain of trying to read some verse accurately and quickly compels all to agree that the type should be large and clear enough to be easily read under adverse conditions. Certainly the effect on the hearers should cause the preacher to own a book he can read easily. Of course the condition of his eyes will have to do with determining the type of his Bible.

Would that some publisher, with real sympathy for the preacher, would produce a blackface, long-primer type Bible on good Bible paper, with well sewed pages, without references, concordance, or other helps, with margins of one and one-eighth to one and three-eighths inches on either edge of the pages, and would sell the book for some reasonable price. The only copy of this sort the writer has ever seen was priced at seventeen and one half dollars, and that was when books were much more reasonable in price than now. That price is prohibitive to many preachers.

Bible paper is suggested in preference to India paper since it takes black-face type without showing through, does not fold at the corners so easily, and the pages separate more easily. The added weight and size is not compensated by the disadvantages of India paper.

A Bible of this sort could be bound several times and with reasonable care would last a lifetime. Somebody, or many bodies help us to wish hard for such an edition. Since once in an average lifetime is as much as most preachers can afford to learn, annotate and mark his Bible, may the wish become possession to all who desire such.

There might be argument about the version of the preacher's Bible. Perhaps most prefer the authorized version, or King James translation. Many prefer the American Standard version as it is unquestionably the more accurate translation in present day English. Personally, since carrying two Bibles is inconvenient and undesirable, this writer prefers and has used the American Standard for many years.

But whatever version or other considerations, the preacher ought to possess a good Bible, emphasis on the good.

II

The Use of the Bible by the Preacher. Here is meant the use as to handling it, and reading from it in public.

1st, it should be remembered that the preacher believes and wants his hearers to be impressed by his belief, that the Bible is God's word. He also wants his hearers to believe this. Sometimes doubt as to the preacher's reverence for the book has been created by it being slammed on the desk, struck by the fist, thrown to the floor or across the rostrum. Such use does not convince hearers of his respect and reverence for the Bible.

And second, a good deal of questioning among hearers and much observation of their reaction to the use of the Bible, gives the impression that the preacher does better to have his Bible in his hand and read the verses and passages directly from the book as he speaks or preaches. Certainly the preacher should know his Bible so as to quote it; verses of it; many long paragraphs of it; chapters of it; all of it if he can memorize so much, or if he will memorize so much. Occasions will come when such knowledge is of incalculable value. But as a matter of practical using, it seems better to read from it, and by this method deepen the impression on the hearer that the preacher is letting God actually speak. The testimony of many folks has made this a most definite conclusion. Read from the Bible even if it requires a delay of a second or so. The folks will feel more surely that the Lord is speaking.

Most everyone knows that in personal soul-winning, it is better to have the Bible in the soul-winner's hand, letting the sinner read the actual words from the book. It is more effective than quoting. It prevents a thing that is sometimes hurtful in the influence of the soul-winner, that is, misquoting. The more actual use the preacher makes of His Bible, the better the message is received in most cases.

However you may accept these suggestions, no doubt it was in the mind of the program committee to have considered the preacher's relation to his Bible, rather than his possession and physical use of it.

Still it is maintained that the suggestions are not entirely out of place.

III

The preacher should believe three things about his Bible. Perhaps it is more accurate to say he should realize three things.

1. That the Bible is the Word of God. It is true that the Bible contains the Word of God, but it is better to realize that "God spake all these words." It is inspired. It is certain that the thoughts of the writers were inspired, but since words are the only vehicles of thought so far known, the writer believes the Bible is verbally inspired.

2. It follows then, that the Bible is the preacher's word of authority. It not only contains the preacher's message, it is the preacher's message. It is not merely a group of premises, or even a series of premises. It is the final, complete and conclusive word as to the purpose, plan and will of God for men on earth, therefore, it is the word of authority to and for God's man, the preacher; God's messenger. Surely the preacher does well who is armed with assurance that he preaches with authority and that he has an authoritative message to preach.

3. The preacher must also realize that the Bible's message is fitted to the needs of man. All problems, social, economic or other are to be settled in the preacher's thought and message by the Word of God. Of course it is the Gospel of the Grace of God that saves from sin,

to service and finally in Heaven. This is the primary element in the Bible's message of Grace and Mercy. This is basic. It is also true that spiritual problems are the primary problems. It is further true that no problem is ever completely and righteously settled until settled spiritual relationships are righteously wrought. The preachers who faithfully deliver the message of God's book hath most surely done a good work. He brings the only method of solving human problems.

While the work is hard, and the results are often discouraging, yet he who realizes that he preaches an inspired, authoritative, and sufficient Word, has courage to preach, and will effectively preach such a Word.

The Bible is then, to the preacher, the sure guide. It is the guide, or text book for his teaching, and the preachers must be "apt to teach." Yes, apt to teach the text delivered to him for his guide. No other text has been given and no other is needed. Preached earnestly, the Bible testifies to the word. And how glorious is that edification wrought by the Bible preached by God's man. There is joy and satisfaction in an accurate text that, when preached,

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with  
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will instruct, testify  
The Word is sharper than any cutting all ways and wielded. It is quick and powerful. of God, the Bible brief suggestions, what could be said area of the relation and his Bible.

The Bible is to preacher. God's ser milleniums ago t er should "give a ing." He needed one needs it tod Bible is the pri the preacher. So rather hurriedly th may be refreshed one sometimes do refresh his view o tour of a given are and fast. Reading slowly and alway is always memor read correctly, wi incorrectly. The p books, many book of books, but he v to reading The B

The Bible is to preacher must st the architect mus if he is to be an man. The greatest is in this world of "laborers tog The kind of work finest work in the the best workm The preacher oug best of the world he merits God's How much? It is could be too much

The Bible is to was the Lord's group and another because it did sea The Bible is a ter pearls of great v surface may be easily, many will scratching the s maybe the fines by digging, diggi searching. An ex time and effort nothing of value searched the Wo warded.

The Bible is to said, "I magnify preachers do we the greatest wa office is to "pre season, out of s here or there, th pleased God by preaching to sa lieved." How oft to "hear" given? the effort to hear message worth sage is always the preacher p The Bible is m more sermons preached and e worth hearing preaches the V to be divided, an each hearer ma None have need Bible fit the h

will instruct, testify and edify. The Word is sharp, yes more sharp than any two-edged sword, cutting all ways and all things when wielded. It quickens. It is both quick and powerful. Such is the Word of God, the Bible. These are but brief suggestions, mere mites of what could be said concerning this area of the relation of the preacher and his Bible.

## IV

The Bible is to be read by the preacher. God's servant directed two milleniums ago that one preacher should "give attention to reading." He needed it no more than one needs it today. Reading the Bible is the primary reading of the preacher. Sometimes reading rather hurriedly that a general view may be refreshed in the mind, as one sometimes does who wishes to refresh his view of the general contour of a given area goes rather far and fast. Reading more often rather slowly and always carefully getting each word correctly. Reading is always memorizing, and not to read correctly, will lead to quoting incorrectly. The preacher will read books, many books and many kinds of books, but he will give attention to reading The Book, the Bible.

The Bible is to be Studied. The preacher must study his Bible as the architect must study his plans if he is to be an unashamed workman. The greatest labor union there is in this world is that composed of "laborers together with God." The kind of work to be done is the finest work in the world, and needs the best workmen in the world. The preacher ought to be one of the best of the world's workmen, and if he merits God's, he must study. How much? It is doubtful if there could be too much.

The Bible is to be searched. This was the Lord's command to one group and another group was noble because it did search the Scriptures. The Bible is a territory littered with pearls of great value. Some on the surface may be picked up very easily, many will be found by merely scratching the surface, and many, maybe the finest, and only found by digging, digging deep, diligently searching. An explorer may spend time and effort and find little or nothing of value. No one has ever searched the Word and gone unrewarded.

The Bible is to be Preached. One said, "I magnify mine office," and preachers do well to do that, but the greatest way to magnify the office is to "preach the Word." In season, out of season and whether here or there, this is to be done. "It pleased God by the foolishness of preaching to save them that believed." How often is the command to "hear" given? It is glorious when the effort to hear is rewarded by a message worth hearing. The message is always worth hearing when the preacher preaches the Word. The Bible is material for millions more sermons than have been preached and everyone of them is worth hearing if the preacher preaches the Word. The Bible is to be divided, and in a right division each hearer may have his portion. None have need to try to make the Bible fit the hearers. It does fit.

Only let it be preached. God's Holy Spirit, sought and received will direct the darts of truth so that hearts and lives will receive according to God's will. The Bible is to be rightly divided, interpreted, declared.

Though very much more may be wisely said, and far better said than here, the last reminder is that the Bible is to be "handled." Woe to the preacher who handles carelessly, and blessed is he who is careful. That which the preacher handles is more precious than earth's choicest gems, and more valuable than its gold and silver.

Many of these suggestions have been, more or less, repetition, and the only excuse for so writing is for the exaltation of the office of the preacher, and that is always in order. Add to that the need for the exaltation of the Bible the preacher preaches, and the writing is justified.

In conclusion, let it be said that there are two personal obligations of the Preacher to his Bible:

He must believe the Bible.

He must live the Bible.

Owen Williams

Utica, Miss.

BR

**BOGUE CHITTO, MISS.**

Recently we had Rev. and Mrs. W. E. Allen, who are on furlough from their work in Brazil, in our church. They brought us wonderful messages and gave us a clearer understanding of our work in that country. Their messages and presence were a great blessing to all of us. We shall long remember their visit and shall continue to pray for their work in Brazil.

Our church house has had a new roof and some repair work done which cost over \$300.00. It is all paid for and we are happy over it. Now we are making preparations for our revival meeting which will start August 22. Rev. J. R. Kyzar of Nashville, Tenn., whose birthplace is not far from Bogue Chitto and who is greatly loved by the whole county, will bring the messages during the meeting. We are planning to have study courses for the different departments in the Sunday school in the mornings, visitations in the afternoons and an evangelistic service at nights. Pray for us.

Joe Canzoneri, Pastor

BR

**A Good Beginning**

Teacher: "How many days has each month?"

Johnnie: "Thirty days has September. All the rest I can't remember. The calendar hangs there on the wall. Why bother me with this at all?"—Ex.

**HEADACHE**

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

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## Woman's College

Hattiesburg, Miss.

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**CURRICULUM:** Majors will be offered in Biology, Chemistry, English, French, History and Social Science, Non-Vocational Home Economics, Latin, Mathematics, Music Education, Piano, Religious Education, Secretarial Science, Spanish, Violin, and Voice.

### CREDITS:

In an official statement dated March 1, 1937 Secretary Snavely of the Southern Association of Colleges and Secondary Schools said "Although Mississippi Woman's College is at present on our probationary list, it does hold full membership in the Southern Association. Students in residence during the year 1937-38 will not be adversely affected by the probation. From the excellent work you are doing, I assume and sincerely hope that the probationary status will be removed at the next annual meeting of the Southern Association, to be held in Dallas, Texas, in April 1938."

**PLEASE NOTE:** (1) Mississippi Woman's College has, without interruption, held full membership in the Southern Association of Colleges and Secondary Schools since 1926.

(2) Mississippi Woman's College was the first denominational college for women in Mississippi to attain this distinction.

(3) Mississippi Woman's College now has \$300,000 actual and \$100,000 contingent endowment.

(4) Mississippi Woman's College has every prospect of being the first college for women in Mississippi to fully meet the endowment requirements of the Southern Association.

For Catalog or further information, please address

President's Office,

Mississippi Woman's College

# ENDOWMENT CAMPAIGN

## Mississippi Woman's College

*Hattiesburg, Mississippi*

By OTTO WHITINGTON, General Director

### DID YOU KNOW?

#### *That Mississippi Woman's College Has*

**Tatum Court**—a large brick administration building, with president's office, business offices, dean's office, a large auditorium, adequate library (which meets the requirements of the Southern Association), ten commodious class rooms, a music studio, a voice studio, a speech studio, fourteen piano practice rooms, and a nice swimming pool.

**Ross Hall**—a large fireproof brick dormitory, well furnished, modern in every respect, which will accommodate seventy girls.

**Johnson Hall**—also a large brick dormitory, fireproof, modern in furnishings and architecture; accommodates seventy girls.

**Dockery Hall**—a large dormitory with spacious student activities room. This building will accommodate eighty girls.

**Dining Hall**—a modern, well equipped brick dining hall and kitchen that will accommodate three hundred students at one sitting; connected with dormitories by covered walk-ways.

**Mary Ross Hospital**—a beautiful fireproof brick hospital building, well equipped with dietitian's kitchen, operating room, convalescent parlor, individual rooms and wards.

**Science Building**—in which are located offices, lecture rooms, laboratories, and supply rooms.

**Model Home**—a modern brick residence, well equipped, for the home economics department.

**President's Home**—a modern eleven-room brick building across the street from the campus.

**Farm**—including a large, productive vegetable garden, and a dairy with twenty fine milk cows.

**Beautiful Campus**—a most attractive forty-acre campus with beautiful shade trees and a charming fish pool dotted with water lilies and fringed and shaded with graceful willow trees.

*Surely It Is Worth Endowing for Future Generations*

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\$300,000

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VOLUME LIX.

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